The Christian Socialist

The Golden Rule Against the Rule of Gold

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9. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.—Rev. 12, 9.

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1. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast saying, Who is like unto the beast? who is able to make war with him?

5. And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9. If any man have an ear, let him hear.

10. He that leadeth into captivity shall go into captivity: he that killeth [illegible]

11. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.

14. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live.

15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16. AND HE CAUSETH ALL, BOTH SMALL AND GREAT, RICH AND POOR, FREE AND BOND, TO RECEIVE A MARK IN THEIR RIGHT HAND, OR IN THEIR FOREHEADS:

17. AND THAT NO MAN MIGHT BUY OR SELL, SAVE HE THAT HAD THE MARK, OR THE NAME OF THE BEAST, OR THE NUMBER OF HIS NAME.—Rev. 13:1-17.

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9. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11. And the smoke of their [illegible] for ever and ever: and [illegible]

THE MARK OF THE BEAST

by

REV. EDWARD ELLIS CARR

No necessity exists for us to attempt a de[illegible]on of the question mooted between "orth[illegible]x" and "liberal" as to the "personality of [illegible] devil." Every student of history and every [illegible]erver of human affairs knows that, whether [illegible]e is a chief of devils or not, there are many [illegible]er devils of all sorts doing business among [illegible]. There is, at least a devilish PRIN[illegible]PLE at work in human society which has [illegible]sed mankind and prevented the race from [illegible]g out of the brute into the real human.

[illegible] "dragon," "serpent," "devil," "Satan," [illegible]d to in Chapter 12, verse 9, of the Book [illegible]evelation, was often spoken of by Jesus [illegible] "mammon," the pagan god of profit, or [illegible] prince of this world." This "world" is [illegible] from the Greek kosmos, which [illegible] "order, arrangement, system," particularly the system of business. The base is komizo, whose primitive is komeo, meaning "to tend, i. e., to take care of" (as a shepherd or father); "to provide" (as by farming and manufacture); "to obtain" (as by preying); "to bring or carry off" (as by commerce or war). It means the system of commercialism by which mankind has been vainly trying to "provide" for its wants, and which has "carried off" or robbed from the people their livelihood, their chance for education, and their opportunity for spiritual development. Commercialism is Anti-Christ. It is "the great dragon." And this "dragon" (Chapter 13) has two "great beasts" serving him.

Postponing until the latter part of this article the question of exactly what the two beasts are which serve the dragon and share his authority, power and crime, let us consider the dragon himself, and how he manifests through the two beasts. The door of this mystery may be missed by the blindly careless; but, in fact, it is very easy to find and to open; for the key is in the lock, in plain sight of him who looks, and within easy reach of him who honestly feels for it even in the dark.

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark (brand, character) in their right hand, or in their foreheads;

"And that no man might BUY OR SELL, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:16-17.

This text is the door, easy to open. Since "ALL, both small and great, rich and poor, free and bond," of "all kindreds, tongues, and nations" (verse 7) over "all the earth" (verse 8) are subject to the power of the dragon and his two great beasts, it is clear that neither the Roman Catholic church, the Protestant

...man empire, not any ...ution or organization, as ...nt. As the mark and power ...afflicts all mankind; as all people ...ere "worship him," except those ...se names are written in the Book of Life ...the Lamb slain from the foundation of the world" (kosmos), i. e., those who in every nation, like Jesus, preferred to resist this monster of oppression and die rather than to worship him; and as "all the world" (ge), i. e., all the people of the earth, "wondered after the beast" (verse 3), it is certain that this malignant power is superior to and dominant over each and all of the governments, churches, and other institutions and organizations of the whole earth throughout all historic ages.

The lock of the door shines bright as burnished metal upon the sight, if one has eyes to see. For the dragon has ordained that "no man might **BUY OR SELL** save he that has the mark of the beast" upon his hand or brow. The power of the beast, therefore, and his mark, have direct relation to **BUSINESS**, to **the manner of making a living, to COMMERCIALISM.**

And the key to the lock, so prominently protruding that no thoughtful man may miss it, is "the mark of the beast" itself.

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CERTAIN IDENTIFICATION OF THE MARK OF THE BEAST

Rationally and scientifically speaking, what is "the mark of the beast" upon mankind? In what does man actually resemble the beasts of the jungle, the "lion," "leopard," "bear," etc., to his own detriment and disgrace?

Physically, man is animal, and as a mere animal, he is inferior in many respects to the wild beasts, though superior in some. But no injury or shame falls upon man because of his physical similarity to the beasts. His eyes, ears, limbs, muscles, and bones; his respiratory, circulation, digestive, nervous, and sexual systems, etc., do not hinder or condemn him when properly used. **And when man misuses his body he ceases to resemble the beasts, by ...ing below them.**

When a man becomes a drunkard, burning up his body and brain, wasting his money, impoverishing and abusing his family, and ruining his character and reputation, thoughtless, unscientific people sometimes say: "He has made a beast of himself." But this statement is a slander against every beast of the jungle. **They do not act so.** You might possibly, by deception, get a beast drunk once, but you could never do it again. Beasts obey the laws of health according to their nature so uniformly that they have developed strong and safe instincts to guide and guard them. Intemperance is not "the mark of the beast," it is a mark of human degeneracy far below the beasts.

If a man forgets the honor of his mother and the welfare of his wife and children so far as to become a libertine, rotting himself with vile diseases which prove God's awful condemnation of sexual promiscuity, some ill-informed or careless person is certain to call him "a beast." But this is an infamous, wholly unwarranted libel against all the denizens of the forest; for the beasts are self-controlled, extremely considerate of their mates, loyal monogamists, and loving and faithful toward their young. **There is not a lion or tiger that stalks the jungles of Congo or India which is not a royal gentleman in chastity compared with the average man!** To speak of lewdness and libertinism as "bestial" is an outrageous misrepresentation of the nobility, purity, and sex-loyalty of the lower animals. That is not "the mark of the beast" on mankind. In this respect, also, man is fallen far below the beasts.

(The idea advanced by some that keeping Sunday for the Sabbath instead of Saturday is "the mark of the beast" is too foolish and fanatical to merit discussion. The "beast" and his "mark" are not mere figures, they are facts.)

Nevertheless there is one, and only one, actual scientific thing in which man resembles the beasts to the detriment of himself and "all the world;" and that, as the text clearly teaches, has direct relation to business, to buying and selling, to the competitive method by ...which both man and beasts make their living? The key is unmistakable, and works perfectly.

Happy Life of Nature

Not having hands, the beasts are unable to use tools for farming, gardening, fruitgrowing, etc., therefore **they are compelled** to make their living by "bloody tooth and claw;" they are forced to prey upon one another. Fierce competition against and devouring one another is their only possible chance of living and of enabling their offspring to survive. **Preying is the essential law of life and of parental love in the jungle.** It is **right** for the lower animals to obtain their living by "bloody tooth and claw" because it is necessary—and for them only.

There is much pity wasted by unlearned and oversentimental folk upon the so-called suffering among lower animals in the wild, as represented by "life's bloody trail" through water, plain, jungle, and tree. **The life of fishes, birds, beasts, and brutes is glorious with health, strength, and joy, compared with man's;** their faculties are keen, their freedom in the beautiful water, inspiring air, verdant meadows, and shady wild woods, is great and thrilling, and the pain of their death, after exciting flight or fight, is so brief that it does not equal a half-hour toothache suffered by civilized man! To be sure, the trapping and wounding of wild game for sport or profit by man is worse; yet that is comparatively rare and generally unjustifiable. But the scientific killing of domestic animals for meat, **after they have been given life, pampered and protected for that purpose,** brings but a momentary anguish for which their lives of carefree luxury has paid a million times. Whatever argument there is against meat-eating by man must find basis upon facts entirely aside from the "pain" of being well-bred and comfortably cared for during long months or years and then being quickly and mercifully slaughtered; for death must come somehow, and in a scientifically managed slaughter house it comes more swiftly and painlessly than anywhere else. This carefree, comfortable life surely pays many times over for the brief agony of death among the lower animals, both domestic and wild. They are vastly the gainers on the whole.

Cruelty and Misery of Man

But man possesses hands and, therefore, tools. By farming, gardening, fruitraising, stockraising, fishing, and hunting he has been able from time immemorial to have plenty **without preying upon his fellows,** if he had ceased the beastly warfare for the means of life and had co-operated in real brotherhood according to the ideals of his religion.

The "mark of the beast" upon mankind, and the only mark of the beast upon him, is competition against his fellows for the means of life—**preying upon men, women, and children for his living,** or for increased wealth. The beasts must prey upon their fellow beasts or die; but man does not have to prey upon his fellows to live—he could live many times more comfortably, luxuriously, leisurely, happily and nobly if he would cease to prey and learn to co-operate, as he has been for ages taught by his most revered prophets.

And no wild beast slaughters to pile up surplus, needless wealth, but only for present use; while a greedy business man, after accumulating from the suffering workers more than he will ever use, continues to pile up more and more, and even crushes the producers more severely in his increased greed, "for the love of the game" of cruelty, as unfeeling sportsmen continue shooting birds just to see the innocent victims die, after having more than can be used for food.

And the cruelty of man's preying upon his fellowmen by competitive business, especially since the age of machinery, is a million times greater than any cruelty known to the lower animals. A tiger leaps upon a gazelle, crushing its life out in a moment, thus ending its death-agony at once; but the "successful man of business" crushes his competitor slowly and breaks his heart by degrees through awful months or years of work, worry, and anguish unutterable, leaving a family wrecked by his merciless success; he employes men at the lowest wages they are forced by fear of starvation to accept, and slowly grinds their lives out ...want, worry, and disappointment, ...lies meanwhile dwelling in poverty, and hopelessness; he uses women ... him at sweatshop wages under inhu... tions, and thus out of their misery ... through awful years of living dea... up wealth; he makes room for littl... his textile mills, mines, factories, ... because they are cheaper at the ... adults, and through dreary, toilso... years he blights their bodies, minds, ... —he slowly sucks their very lives ou... them unfit for marriage, parenthood ... self in order that he may add bloody ... to his vile and fiendish hoard.

It is an outrage against all the lower ani... to call such a man a beast; yet, beast h... albeit far worse than any that walks on ... feet. But he also is a product and victi... the system of beastly competition w... curses the whole human race with cruelty ... ery, and crime unknown to lower animals.

Contrast Between Christian and Paga...

This view of the case was familiar to John, the reputed author of Revelation, ... moved him to fierce and awful anathemas ... shown in the 14th and 18th Chapters. Law of Moses and the thunderous messag... the later prophets clearly and vehemently ... bade all forms of exploitation, as we shall p... ently prove; and the blessed brotherl... teachings of Jesus, the wandering family ... of the apostolic group which gathered arc... Him, and the glorious communism of the e... church **after the Holy Spirit had fallen u... the disciples,** all increased in John's heart ... spirit of brotherhood and co-operation ... against the beastly cruelty of competition ... which the Gentile people preyed upon one ... other. **PENTECOST PRESENTS T... REAL CHRISTIAN IDEAL,** no matter w... infidel preachers in modern pulpits may s... **and Pentecost is exactly as far from the ju... of wild beasts as Socialism is from capitalis... and in the same direction.** To the Spirit-fil... joyful, loving, equal-sharing, prosperous bro... erhood that constituted the early Christ... church, the unbrotherly, selfish, brutal, c... petitive business methods of the Gentile w... were horrible, devilish, blood-soaked, ... sible. **That is why the Christians adopted c... munism; it was the only way out of the ju... in an age that knew not the ballot nor ... power-machine.** In an age of general suffr... and power-machinery, **Socialism is the ... way out.** Economic determinism settles t...

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THE SPIRIT OF THE BEAST

To prove still further that this interpre... tion of the Revelator's idea is correct, that ... **profit system of business is the "great drag... of the Apocalypse,** let us consider a few ... lime texts from other parts of the Bible o... which hundreds in harmony with them m... be quoted.

In Ex. 20:17, we find these words, the ... but not the least of the Ten Commandm... given by God through Moses:

"Thou shalt not covet thy neighbor's ho... wife, manservant, maidservant, ox, ass, ... anything that is thy neighbor's."

This commandment against covetousnes... one of the most important, if not the most ... portant commandment of the Ten, becaus... who violates it can not keep many, if any ... the others. Covetousness violates the ... commandment by putting mammonism ... place of God; it violates the Sabbath by f... ing people to work when they should be r... ing, for fear of losing their jobs, and, on ... employer's part, for love of profits; it murd... multitudes of men, women, and children ... insanitary workshops and hovels, by adul... ated and poisoned foods, by overwork, wo... and by unprotected machinery and lack of sa... guards in mine, mill, and railroad wo... fills the world with lying and fraud; ... lutes the conjugal bed by mercenary ... riages, offers the brothel to suffering m... place of home, drives multitudes of wome... shame by low wages, and fosters the w... slave traffic for gain.

Yes, covetousness is the worst of crim... and no man can engage in competitive b...

...OR PROFIT IS THE ESSENCE OF ...OUSNESS. The profit maker is a ...rey, seeking the life-blood, the labor ...f others to enrich himself. He can ...by their loss.

...hony with this idea, St. Paul declares ...6:9-10:

...hat will be rich fall into temptation ...nd a snare, and into many foolish and hurt-...lusts, which drown men in destruction and ...dition.

...For the love of money is the root of all ...l; which, while some coveted after, they ...e erred from the faith, and pierced them-...ves through with many sorrows."

...Why? Because the "will" and effort to get ...s inevitably cause dishonesty, cruelty, and ...me. Covetousness is so inevitably and ...pletely selfish that gradually a man's eyes ...blinded and his heart hardened by the ef-... to get rich. He is certain to "lose his ..."—his real manly, spiritual, moral life—if ...strives to "gain the world." And it does ...pay to lose one's nobler life, even to "gain ... whole world." Poverty with love and ...or is vastly better than riches with brutal-...and "the tricks of trade."

...esus says, Matth. 6: 19: "Lay not up for ...rselves treasures upon earth." A command ...clear and positive as "thou shalt not kill;" ... nearly every adult member of the church, ... others, especially the men, are trying as ...d as they can to violate this commandment ...Christ's every day!

...f you study carefully you will see that the ...ole Bible stands against the profit system; ...t covetousness, the desire to get what ...hfully belongs to another, is the spirit of ...e beast of prey; and that the whole brutal, ...human competitive system must go before ...al Christian civilization can ever come.

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HOW THE BEAST PREYS

...In more savage times men killed, and ate ...eir fellows exactly like wild beasts; later ...y plundered directly their weaker neigh-...rs by taking their wealth and making them ...attel slaves, thus profiting by their labor; ...t now they use different methods of exploi-...tion, legal and illegal, through a satanic ...siness system.

...ALL EXPLOITATION IS ROBBERY; ...l methods of getting possession of the prod-...cts of other people's labor without rendering ... them a full equivalent is criminal; this prey-...g of one man upon another, and of a master ...ss upon a producing class, is inhuman, bru-...l, devilish.

...Socialism declares that the methods of civil-...d exploitation, aside from the open robbery ... war and burglary, are rent, interest, and ...fit; and the Bible fully agrees.

Rent

...n quoting Bible texts concerning rent, in-...est, and profit, it will be impossible to keep ... three separated, as two of these crimes of ...loitation are sometimes referred to in one ...t, and sometimes all three in one.

...The law of Moses provided that all the fami-... of Israel should have their own land, and ... the land should not be sold, therefore no ...vision was made for renting by the rich ...he poor. At first there were no poor. It ...s an age of crude hand-tool methods and ...al life. There were no machines, and no ...tories worthy of the name; consequently ... land was almost the sole source of wealth; ... with the land tied up by fixed inheritance ...s, there was no likelihood, had the Law ...n obeyed, of rent ever becoming an issue. ...There was a merciful provision, however, to ...isfy the needs of a family that had met with ...h disaster as prevented its farming the land. ...pose the father was killed or crippled in ...or was otherwise disabled, and the wife ...w was left with children too young to ... They would starve unless some arrange-... could be made whereby they might ob-... a living from the land; therefore, in such ... similar cases, to afford relief for the poor—... to afford gain to the rich—the land might ...leased for a limited period. Meanwhile the ...ldren were growing up, and by the time the ...[illegible], or the year of jubilee cancelled ...all debts and contracts, they would be old enough to farm the land themselves. Thus a sort of rent-lease was provided for to help unfortunate families over a crisis, not to exploit them in the interest of a landlord.

As the Law of Moses was gradually undermined by the strong and cunning "rulers in Israel," and the land was unjustly and illegally grabbed up by the covetuous, the rent problem became serious, as the bold condemnation of the more loyal prophets show.

"For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah His pleasant plant; and He looked for judgment, but behold oppression; for righteousness (justice), but behold a cry.

"Woe unto them that join house to house and field to field, till there be no place (for the poor) that they (the monopolists) may be placed alone in the midst of the earth." Isaiah 5:7-8.

Even the more conservative commentators admit that the oppressions here condemned were land-grabbing and rent, "Greed and pride," and "denial of justice to the poor."

"For ye have eaten up the vineyard; the spoil of the poor is in your houses.

"What mean ye, that ye beat my people to pieces, and grind the faces of the poor, saith the Lord God of Hosts." Isaiah 3:14-15.

"Eating up the vineyard" by rent, and "grinding the faces of the poor" by profit on low wages is clearly meant. Other prophets cry out equally strong against this rank brutality, as the student may easily discover.

Interest

The word translated usury in the Bible is completely synonymous with the word interest. Usury means simply use-money—anything taken for the use of anything else. The idea that usury is merely "unlawful interest" is correct—if one includes the truth that all interest is unlawful according to the Bible and to all principles of just and righteous economy. No state or national law can make right a thing which is inherently wrong. The "lawful interest" in some states is 6 per cent, in some 10 per cent, in some 12 per cent; but the Bible condemns all interest, large or small, as inherently wrong.

The prophet, Nehemiah, loyal and true, while working and fighting day and night to rebuild the walls of Jerusalem and the temple, and to rehabilitate Judea (Chapter 4), found that the "upper class" of Israel, the class that had climbed "on top" and were "riding upon the backs" of the honest workers, had impoverished the people by rent, interest and profit:

1. "And there was a great cry of the people and of their wives against their brethren the Jews.
2. "For there were that said, We, our sons, and our daughters, are many; therefore we take up corn for them, that we may eat, and live. (They had to sell their children into slavery to get food for themselves. See Douay Version.)
3. "Some also there were that said We have into bondage our sons and our daughters to be we might buy corn, because of the dearth.
4. "There were also that said, We have borrowed money for the king's tribute, and that upon our lands and vineyards.
5. "Yet now our flesh is as the flesh of our brethren, our children, as their children; and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage already: neither is it in our power to redeem them: FOR OTHER MEN HAVE OUR LANDS AND VINEYARDS.
6. "And I was very angry when I heard their cry and these words.
7. "Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, YE EXACT USURY, every one of his brother, And I set a great assembly against them.
8. "And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? Or shall they be sold unto us? Then held they their peace, and found nothing to answer.
9. "Also I said, It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?
10. "I likewise and my brethren, and my servants, might exact of them money and corn: I pray you, let us LEAVE OFF THIS USURY.
11. "Restore, I pray you, to them, even this day, their land, their vineyards, their olive yards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them.
12. "Then said they, We will restore them and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an

...[illegible] out every man from his house, ... that performeth not this promise, ... shaken out, and emptied. And all the co... said, 'Amen,' and 'Praise the Lord.' And t... ple did according to this promise." Neh. 5, 1-...

One Per Cent is Robbery

Not only did he charge them with taking the people's land under mortgage (the "bond of death"), and of collecting the money, corn, and wine by rent, but he repeatedly accused these greedy robbers of exacting "usury" (verses 7 and 10), although the interest they charged was merely "the hundredth part" (v. 11)—only one per cent. Even one per cent is "usury"—condemned by God's true prophet.

The Socialist agitator should commit the first thirteen verses of the 5th Chapter of Nehemiah to memory and repeat them often in church, hall, school, labor meetings and street speeches.

Interest Reeks with Blood

The word usury, which is so frequently employed in the Bible to designate a crime, is derived from the Hebrew root nashak, which means, according to Strong, "to strike with a sting, as a serpent; to oppress with interest on a loan; to bite, to lend upon usury."

The word nashak, which is sometimes used for usury, is directly derived from nashak and means simply "interest on a debt;" that is, any interest on a debt. To take any interest is to bite like a serpent, to sting like an adder. The Hebrews commonly called the interest taker a serpent, a viper, a biter.

Looking further into the kindred primitive Hebrew words we find that naas' or nacah is a common base for many words, being modified by its suffix. Nasha' means "to lead astray, to delude, to seduce, to beguile and deceive;" as the poor man is so often deluded and betrayed by the loan-shark. While another word, nasha', so similar to the first that it can scarcely be distinguished at all and is identified with it "through the idea of imposition," is used to indicate "lending on interest; to dun for a debt; to e... to give usury." Thus deception and imposition are both included in the crime of interest taking.

Mas'th is a form of nasa', and means "something taken; a gift, a present." The money one receives through interest is "a gift" from the borrower. The lender does nothing to earn it. He may have earned the principal, but the interest is "unearned increment."

"Nashah," "to blow, to disperse, to drive away," is a kindred root and suggests the loss of the worker's earnings by interest. His prosperity is blown away, his earnings dispersed by interest. (This sort of discussion of interest also has always raised a storm from the times of Moses and Jesus until now!)

Nasag means "to reach, to lay hold of, to wax rich." This is accomplished by some sort of exploitation, like interest, rent or profit. Nashah means to forget, to deprive, to exact; and another, nashah, almost identical with the first, means creditor, extortioner, usurer. Nashah (from nashah) means "in the sense of failure; rheumatic or crippled; shrunken." The financial welfare of a poor man is crippled, shrunken and a failure if he pays interest. While Nesu'ah (from nasa') indicates "travail, something borne, a load," which correctly signifies the burdened, struggling state of the interest payer.

Still other forms are suggestive. Nashaq, traced through nashaq to chasaq, signifies "to seize, to fasten upon, to equip with weapons; battle-armor, weapon." Surely the interest taker is able to seize as an armed man and fasten upon the earnings of his victim. And nasher means "to lacerate like a great bird of prey; an eagle."

The whole subject of interest, from the Bible viewpoint and from the viewpoint of Socialist economics, reeks with robbery and blood—as the eagle swoops upon a rabbit, bears it in her bloody talons and tears it to pieces on the crag; as the tiger leaps upon the helpless gazelle, crushes its life out, drinks its blood and carries the carcass for the hungry whelps to snarl and fight over while feasting upon it in their den; as the highway robber covers behind a rock that he may rush unexpectedly forth to strike down the

...explanations and illus... Nehemiah's dazzling light ...abormity of crime in taking even ...ent interest, which is USURY, the ...ing passages will be conclusively con...cing to any honest man who cares what the Bible teaches on the subject.

Uncompromising Texts

Exodus 22, 25: "If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer (nashah, extortioner), neither shalt thou lay upon him usury" (neshek, interest).

Leviticus 25, 35-38: "And if thy brother be waxen poor, and fallen into decay with thee, then thou shalt relieve him; YEA, THOUGH HE BE A STRANGER, OR A SOJOURNER, that he may live with thee. (You must lend to him but you shall not take interest.)

"Take thou no usury (neshek) of him, nor increase (profit); but fear thy God, that thy brother may live with thee.

"Thou shalt not lend him (a stranger, a sojourner or a brother) thy money upon usury (neshek, interest), nor lend him thy victuals for increase (profit).

"I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God."

How often the God of Moses and the Prophets remind the people of their own deliverance from Egyptian oppression, and by the memory of their terrible griefs in bondage, commands them and pleads with them not to oppress or exploit their neighbors!

Deuteronomy 23, 19-20: "Thou shalt not lend upon usury (nashak) to thy brother,—usury (neshek) of money, usury of victuals, usury of anything (rent) that is lent upon usury (nashak).

"Unto a stranger thou mayest lend upon usury; but unto thy brother (neighbor) thou shalt not lend upon usury; that the Lord thy God may bless thee in all that thou settest thy hand to in the land whither thou goest to possess it."

As the permission in this text to take usury of a stranger distinctly disputes the prohibition of Leviticus 25, 35, quoted above, and as all the other passages uncompromisingly condemn interest under any circumstances, it may be an interpolation inserted by some obliging copyist after the Hebrew rulers had begun to disobey the law. In any case, it does not affect the Christian world: for we have been most emphatically taught that ALL MEN ARE BROTHERS, ALL CHILDREN OF A COMMON FATHER, and therefore there can be no exception to the prohibition of interest under the larger light of Christian teaching.

The Psalmist raises the vital question, "Who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill?" (Psalm 15-1). Then he definitely answers his own questions by declaring (v 5): "He that putteth not out his money to usury (interest), nor taketh a reward against the innocent."

The mighty prophet Ezekiel, three times in one chapter (18, 5-18), solemnly catalogues interest and profit, along with idolatry, adultery, robbery, and murder, as cardinal crimes which shall be punished by death.

Interest and Profit Cardinal Sins

"The soul that sinneth, it shall die.

"But if a man be just and do that which is lawful and right,

"And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbor's wife, neither hath come near to a menstruous woman,

"And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment;

"He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man.

"Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God.

"If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things,

"And that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbor's wife,

...lifted up his eyes to the idols, hath committed abominations,

"Hath given forth upon usury, and hath taken increase, shall he then live? He shall not live; he hath done all these abominations; he shall surely die; his blood shall be upon him.

"Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth and doeth not such like,

"That hath not eaten upon the mountain, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbor's wife,

"Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment,

"That hath taken off his hand from the poor, that hath not received usury or increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

"As for his father because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity."

In the 22nd chapter Ezekiel, still burdened with the awful crimes of his people and suffering fear of the direful calamities God had threatened against their sins, repeats his frightful condemnation of interest (usury) and profit (increase) along with the other chief crimes of Israel:

"In thee have they set light by father and mother; in the midst of thee have they dealt by oppression with the stranger; in thee have they vexed the fatherless and the widow.

"In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbors by extortion, and hast forgotten me, saith the Lord God.

"Behold, therefore, I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee." Ezek. 22:7-12-13.

Thus we are enabled to realize something of the horror with which God's great prophet regarded both interest and profit ("usury" and "increase") as blood money.

Profit

One might refer to scores of other passages, both in the Old Testament and the New, to prove that the Bible condemns as capital crimes both interest and profit; but space will permit only a few more.

"As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths." Isa. 3, 12.

How, in an age of force, could helpless "children" oppress and weak "women" rule a nation—there was no queen in Israel? By rent, interest, and profit.

The baby hands of the sweet, innocent posthumous child of John Jacob Astor who sunk with the Titanic, and many another babe of plutocratic parentage, holds the power by its inherited millions to oppress many thousands of strong workers every year during all their lives through the system of capitalist exploitation by rent, interest and profit. Thousands of silly, simpering, satin-clad, self-admiring social butterflies and dowagers of fashion who never did a day of honest labor in their lives, "rule over" tens of thousands of people and impoverish them by the wicked power of the money won by iniquitous methods on the part of their fathers or husbands.

And in the face of nation-wide, yea, world-wide injustice, "those that lead"—the preachers, editors and statesmen—cause the people to believe the devil's lie that such a system is just, and, by defending rent, interest, and profit, they "destroy the paths" of safety for human feet.

Profit Is Fraud

James, believed by many scholars to have been the brother of Jesus, the brave preacher who became the first bishop of Jerusalem, brought down upon his noble head the wrath of the merchants, priests, and politicians of Judea by such words as these—small wonder that they killed him: (James 5:1-6.)

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you.

"Your riches are corrupted, and your garments are motheaten.

"Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as with fire. Ye have heaped treasure

...down your [illegible] which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.

"Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

"Ye have condemned and killed the just; and he doth not resist you."

"The hire of the laborers KEPT BACK BY FRAUD"—ah, this is the cause of the apostle's fiery indignation. The poor men had received the current rate of wages, having been fraudulently taught that no more was due them. And the priests and other religious teachers consented to this wholesale robbery of the poor, and helped create public sentiment against James as a "dangerous agitator," and so became guilty of his blood, as they were already guilty of receiving blood money and betraying the poor. And many of them are doing the same today.

PROFIT ON THE WAGES OF THE WORKERS, and on their homes, food, clothes, by means of rent, interest and profit, added to the natural cost of living, IS THE CRIME OF THE AGES, and the preacher who does not cry out against this monstrous iniquity like James of old is unfit to stand in any pulpit. He serves Mammon instead of God, and must be considered as a blind guide or a traitor to humanity.

"Behold, the judge standeth at the door," and "judgment must begin at the house of God."

That James was in complete harmony with Jesus and merely echoed His teachings is overwhelmingly proven by our recent article on "Jesus and the Class Struggle." Space will not permit presenting the many burning words He uttered upon the subject of exploitation. A part of one chapter must now suffice. Read all of His words, especially those recorded by St. Matthew and St. Luke, and judge for yourself.

Christ's Awful Condemnation of [illegible]

Matthew 23, 13-33, contains a [illegible] arraignment of capitalism and every [illegible] of exploitation so terrible that we would scarcely dare to repeat it had not the [illegible] soul of Jesus Himself poured it forth in [illegible] righteous indignation. It shines like [illegible] light-house flashings far out over the troubled economic sea, and pierces like lightning flashes the densest clouds of misrepresentation. And when one considers that the persons He particularly addressed, the "scribes, pharisees, hypocrites," were all members of the church, many of them official members, His words seem all the more thunderous and flaming like the omnipotent storm of God's just wrath against oppressors and their hirelings.

"Woe unto you, scribes, Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make longer prayers; therefore ye shall receive the greater damnation." Matt. 23, 14.

"Devour widows houses!" Did these [illegible] swallow the brick and mortar and chew the lumber of these houses like a mouthful breakfast food? Oh, no. "Houses" here means families, like the "house of Eli." It was the children of the widows that these monstrous men devoured, their beloved boys and girls the living testimonies of the love of their revered husbands since dead. Did these dreadful men eat the flesh of the children with their teeth, and tear their bones apart with their claws, as hyenas might? No, but they behaved more cruelly. By low wages, [illegible] and high prices for food and clothes, the widows were driven to hopeless slavery and despair, some of them to crime; and the daughters forced to become servants for a pittance, and so often fell into shame under the crushing weight of hopeless want. In order to get rich, the "respected members of the church" were willing to ruin whole families by child labor and starvation wages!

And, on top of this worse than beastly cruelty, they dared the "pretense" of [illegible] "long prayers." It would have been a [illegible]

thing for a pagan to do; but for a church member to do so, and then add devilish hypocrisy to his inhuman [illegible]—"THEREFORE, ye [illegible]

Gentlemen, if you are determined to be [illegible]sts in business; if you intend to continue [illegible]vouring widows' families, or the families [illegible] any other people, do not add to your villiany [illegible] further blabbing about "human brotherhood," the deepest place in hell is reserved for [illegible]st such smirking hypocrites.

"Woe unto you scribes, Pharisees, hypocrites! for ye pay the tithe of mint, anise and [illegible]mmin, and have omitted the weightier matters of the law, judgment, mercy, faith . . .

"Ye blind guides, which strain out a gnat [illegible]d swallow a camel!" Matth. 23:23, 24.

They were very particular about smaller [illegible]atters, such as paying church dues, and keeping up the ceremonies; but to see that justice [illegible]s done to all, that mercy went far beyond [illegible] deserts of justice to relieve distress, and [illegible]t faith with God's truth and with their [illegible]man brothers was kept—this would be [illegible]xing religion with business," and that is [illegible]elessly "visionary" and "impracticable." [illegible]h men do not believe in a real, "living [illegible]d;" even though they may be officials of [illegible] church, their profession of religion is a [illegible]ckery.

"Woe unto you scribes, Pharisees, hypocrites!—for ye make clean the outside of the [illegible] and of the platter, but within they are [illegible] of extortion and excess." Matth. 23:25.

"Extortion and excess"—economic wrongs, [illegible]ch can never be atoned for by magnificent [illegible]mples, sublime music, perfect ritual, and [illegible]failing celebrations of the holy days.

Hear the words of the Lord by His prophet [illegible]iah:

"Bring no more vain oblations; incense is an [illegible]mination unto me; the new moons and Sabbaths, [illegible]lling of assemblies, I cannot away with; it is [illegible] even the solemn meeting.

[illegible] new moons and your appointed feasts my [illegible]teth; they are a trouble unto me; I am weary [illegible] them.

And when ye spread forth your hands, I will [illegible] mine eyes from you; yea when ye make many [illegible], I will not hear: YOUR HANDS ARE [illegible] BLOOD.

[illegible] you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

"Learn to do well; seek judgment, RELIEVE THE OPPRESSED, JUDGE THE FATHER[illegible]

"Woe unto you, scribes, Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but within are full of dead men's bones and of all uncleanness." Matth. 23, 27.

These murderers of men's economic lives, who had picked the bones of their hopes to the dead whiteness of utter despair, how dared they take the name of the God of Justice upon their lips, mouth a religious ceremony, or even enter the place of prayer, which they had already transformed into a "den of thieves!" No wonder Jesus said to such as these:

"Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the Kingdom of Heaven against men; for ye neither go in yourselves neither suffer ye them that are entering to go in." Matth. 23:13.

First, ye "business magnates," ye "merchant princes," ye "captains of industry," who belong to the church and who profess faith in God and obedience to His will; if you had real faith in God—in the triumph of goodness and justice among men—you would lead and back with your money the education of the world toward real brotherhood and the glorious social revolution which will establish the Kingdom of Heaven on earth; but you will not try to enter this grand new era yourselves, nor suffer reformers and Socialists to get in. You use your wealth, your subsidized pulpit, press, and schools, and your armies, navies, and strike-breaking thugs to keep working men from establishing the Kingdom of justice, love, peace, and plenty on the earth.

Second. While you profess not to believe in the "temporal" Kingdom of God upon earth, but only in the "moral" and "spiritual," you are so mercenary, so hard, so dishonest, and so cruel, that multitudes of men whose hearts have been touched with the Spirit unto penitence can not get into the spiritual Kingdom of God because you are in the way. They say sadly, scornfully, justly, of your selfish lives, your skinflint business methods, and your hypocritical prayers: "IF THAT IS WHAT CHRISTIANITY MEANS, I WANT NONE OF IT IN MINE."

I have known many men to be thus kept out of the religious life by men like you—whited sepulchres, indeed you are—ghastly pretenses of morality filled with hideous crimes against justice and brotherhood. Without doubt the real "infidels," who spread unbelief and contempt for the church and for God among men, are the so-called "pillars of the church" itself, the greedy men of wealth and power who muzzle the preacher, smother the truth that should make men free, frighten honest souls away by their hypocrisy, and freeze the saints inside with dead formalities and meaningless platitudes. Such men destroy religion and ruin the church—and many of their preachers are so completely muzzled and bound that they can neither cry out nor kick.

"Ye serpents, ye generation of vipers, how shall ye escape the damnation of hell!" Matt. 23:33.

Every Jew who heard Jesus speak these fierce and penetrating words understood Him to mean: "Ye interest takers, ye profit makers, how shall YE escape the damnation of hell!"

In such manner, indulgent and patient reader, and in many kindred passages of which space forbids quotation now, does the Bible stand squarely with the Socialists in their unequivocal condemnation of rent, interest, and profit, and all forms of exploitation by which men prey like savage beasts upon their fellows.

* * * * * * *

THE FIRST BEAST

Having proved that "the great dragon," chief over all workers of iniquity, is commercialism, the system of business preying or exploitation; that the "mark of the beast" is selfish, murderous, unbrotherly, competition for the means of life; that the spirit of the beast is covetousness, the will to be rich at the expense of others; and that the methods by which the beast preys are savage force, rent, interest, and profit, we have now reached the point where the first subordinate beast may be unmistakably identified.

(Continued on page 14, Col. 2.)

...TANT AND TRIUMPHANT SOCIALISM

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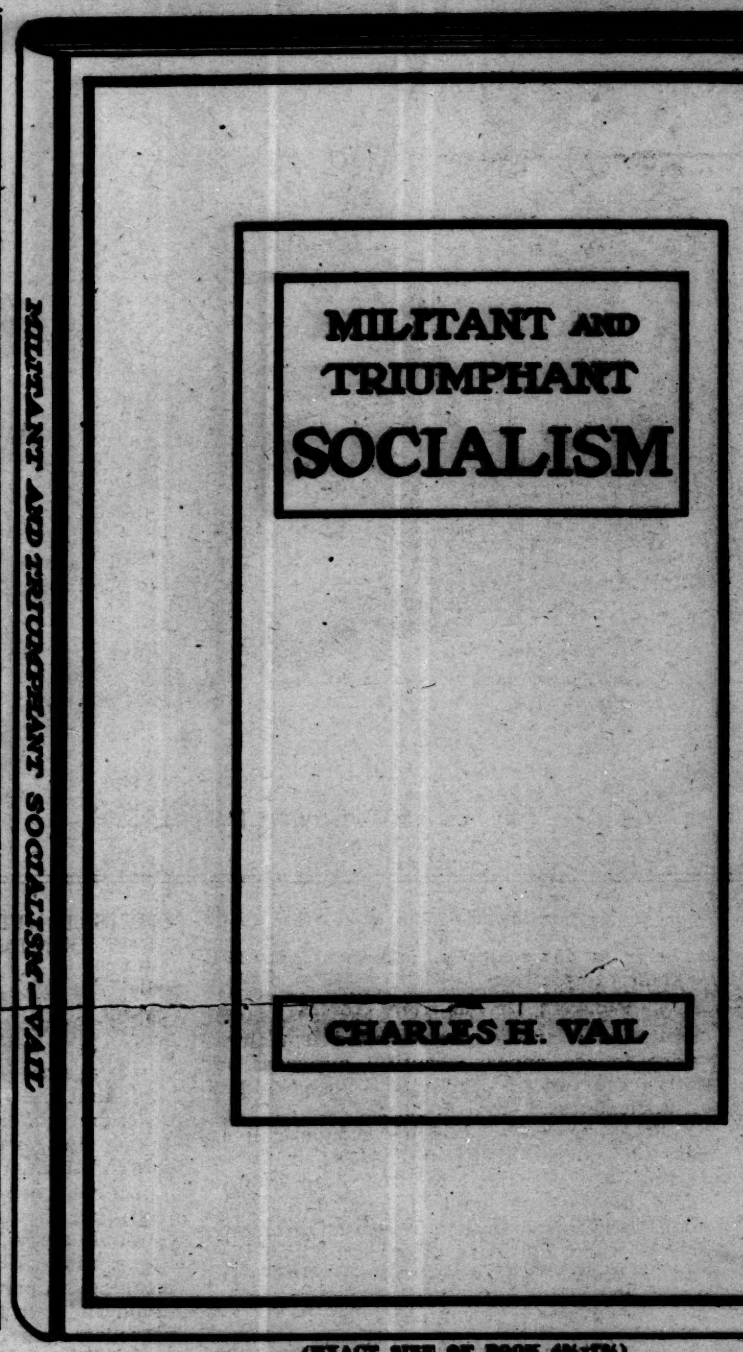

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...ow I Became a Soci...

"The Socialist Pulpit of St. Mark's-in-the Bouwerie"

...y. Irwin St. John Tucker, Minister of the "Socialist Pulpit," and Managing Editor Elect of the Christian Socialist

[EDITORIAL NOTE: Since the beginning of the CHRISTIAN SOCIALIST, owing to my antipathy to routine office work and the great need of a lecturer on Socialism and Religion in the field, the directors of the CHRISTIAN SOCIALIST have desired a Managing Editor who could remain at the office, do the special work of an editorial overseer and carry on the correspondence with writers of ability which is essential to the larger success of any paper, and which no man can do who must lecture a considerable portion of his time. Last year we enjoyed the privilege of hearing an address by [illegible] Irwin Tucker and of holding converse with him. He seemed the man long looked for; and the subject of the managing editorship was broached. But he was tied up with a church contract then, and we lacked the needful money for salary. On my [illegible]coast lecture trip, however, a comrade was found who possessed money, generosity, and a love for Christian Socialism, and who promised the CHRISTIAN SOCIALIST enough to enable us to venture the engagement of a Business Manager and a Managing Editor. Soon after this we interviewed Comrade Tucker in New York, and later he ventured an exploring expedition to Chicago, as a result of which, after long and varied consultation, he agreed to give up the "Socialist Pulpit" and undertake the work of Managing Editor of this paper. He has already been "on the job" in fact, having secured promises of articles from [illegible] Chicago early in February in time to inaugurate his important work here with our March 1st issue. In view of the important relation he is about to assume toward the CHRISTIAN SOCIALIST, the following autobiographical sketch and account of the "Socialist Pulpit" he has been filling at St. Mark's-in-the-Bouwerie will be especially interesting.—E. E. C.]

In the seven years that I spent as a roaming newspaper man the under side of life, naturally, was thrust somewhat sharply upon my notice. But it was the coal miners' strike of 1908 in Alabama, that turned the trick. In the summer of that year I joined the Alabama State National Guard for the purpose of going to the encampment at Chickamauga. Some ten thousand men, from the militia of several of the Southern states, and a brigade or so of regulars, camped there at the time. All summer there was a long succession of state guardsmen encampments, fighting over again the battle of Chickamauga.

Our force was to stay in camp ten days. It happened, though, that during that ten days the coal miners of the Birmingham region went out on strike, and instead of being sent home when our ten days' term was ended, we were shipped to the Birmingham coal district. My company—A Company, First Regiment, A. N. G.—was sent to Cardiff. We camped on top of a hill near the town, and stayed there a month and a half.

Hired Thugs Make Trouble

We soon discovered that the people who were making most of the trouble were the special deputies. The Sheriff of Jefferson County, in which Birmingham is situated, had sworn in about all the worthless riff-raff he could lay his hands on as special deputies, given each a star and a pistol, and was paying them two dollars a day. The longer the trouble lasted, the longer they would get their two dollars a day. Hence their natural interest in seeing the strife prolonged.

We found the miners themselves a friendly aggregation, good sportsmen, very companionable on the whole. We organized baseball teams and played several games—in which the soldiers were always unmercifully licked—until word came to headquarters. Then the order was sent that all such friendly relations should be broken off, and that we should in general strive to maintain a spirit of latent hostility. We still surreptitiously fraternized with the miners, however, and their charming daughters sent over hot pies, rolls, jam, and preserves to replenish the dismal round of military fodder.

But against the deputies we were all united as one man. Some troop trains were ambushed, and some miners' settlements shot up; the deputies being impartial in their enmity so long as their $2 a day kept up.

The miners were out mainly for union checkers on their cars. It had been the habit of the companies to assess each car of coal as having such and such a percentage of slate, and docking the envelope of the miner so much, without any chance of redress, therefore the miners would find their envelopes short on pay day; and, if they ventured to raise a question, were threatened with discharge and blacklist. Their hours of work were very irregular also, and there were a number of small grievances against which they protested, which could only be righted by recognition of the union and a steady, permanent pressure for their adjudication.

Workers Driven from Homes

For a long time the union had been preparing for this strike, and the men held out pretty stubbornly. Then the companies ordered them out of their houses. The streets of Cardiff were embellished with very few houses that boasted paint or whitewash. Most of them were miserable shacks, weather-rotted, cold in winter, just hanging together by the skin of their clapboards, so to speak. But such as they were, the company owned both them and the ground they stood on, and when the miners stood stubbornly for their cause, the company ordered the men to vacate.

But the union had prepared for this, too, and so they pitched camps out in the hills, and their families moved out into the tent villages.

About this time the governor of the state, B. B. Comer, a cotton plantation owner, took a ride through the camps, declared that they were insanitary, and ordered the unions to abolish the camps, and the strikers to seek shelter elsewhere.

You see the lovely situation they were in. Ordered out of the houses because the company owned them; ordered out of the camps because the governor did not like the looks of them—where could they go? They were practically ordered off the earth.

The President of the United Mine Workers came down to look the situation over, and advised that the miners go back to work, since nothing could be done except to take arms against the Governor's order. And the strike was lost.

Becomes a Socialist

I think that every man who went back from that coal strike, went back scratching his head. Here were workers—good, decent, clean-living English, Welsh and Scotchmen for the most part—protesting against flagrant injustice, and because of this herded around like cattle and finally ordered off the earth by a combination of industrial and political overlords.

Meanwhile we soldiers had learned to despise the deputies, and to feel very friendly toward the strikers. What was back of all this manifestation? Who were the "mine owners?" What gave them the right to dominate the lives of these men in this fashion? Many of us wondered.

That fall I cast my first vote for Debs and the straight Socialist ticket.

Next year I entered the General Theological Seminary in New York to study for the ministry of the Protestant Episcopal Church. I found there certain very radical thinkers among the faculty members. The Professor of Ethics, Rev. A. P. Hunt, is a Socialist; the Dean of the Seminary, Very Rev. W. L. Robbins, and the Professor of History, Rev. A. W. Jenks, are deeply tinged with red. Dean Robbins presented every student in my junior year with a copy of Rauschenbusch's "Christianity and the Social Crisis."

A number of events occurred that year; the strike in Cripple Creek, the garment workers' strike in New York, the Triangle Fire, and similar occurrences that kept one thinking. I worked for a year at the Seamen's Church Institute, in New York, and got an idea of the shanghaing ways of the water-front shipping ring, which has incidentally been just about smashed by the keen fearlessness of A. R. Mansfield, secretary of that Institute.

Church Fathers Socialistic

Then I found, on reading the history of past events, that most of the men who are the great teachers of the Church, were radicals and revolutionaries to the last degree. Not only the prophets and Jesus Christ, but Chrysostom, Basil, Ambrose, Gregory, Jerome, Augustine, were all in sharp conflict with the capitalistic rings of their respective days. The Anglican church is rich in traditions of this sort. John Ball, "the mad priest of Kent," who led the Peasant Revolt of 1381; John Wyclif[illegible], organizer of the "poor priests;" Thomas a Becket, standing for poor man's law against the rigorous cruelty of the rich man's law which the King desired; Bishop Latimer, Bishop Westcott, Charles Kingsley and Frederick Denison Maurice; at the present day, Bishop Gore and the resurrection community—all of these in their day answer to the revolutionaries of the present time. All of this had its effect upon me.

What finally clinched me, I think, was Charles Edward Russell's book, "Why I am a Socialist." Not that there is anything specially scientific or theoretic about this book. It simply states what I already knew or had experienced, with a Socialist explanation of why it is so. Then I knew that I ought to join the party, and I did—two weeks after I had been made a deacon in the Episcopal Church.

Wins Prize for Oratory

Now comes the story of The Socialist Pulpit of St. Mark's-in-the-Bouwerie, New York City. Every two years there is in the General Theological Seminary an oratorical contest for what is known as the Seymour prize, consisting of a $100 gold watch. In 1912 there were twelve contestants, one of whom happened to be the winner of all the Yale prizes for oratory. The plan of the address was this: an hour before the time each man was to speak, a boy brought to him a slip of paper on which was written the subject; in this case a text. There was one hour to prepare and ten minutes in which to speak. The text was I Kings 19:9: "What doest thou here, Elijah?"

When I entered the pulpit, I had abandoned hope of winning the prize, and set myself to convert my hearers in ten minutes to the Socialist philosophy. The hearers comprised three judges and most of the faculty. One of the three judges was the new rector of St. Mark's-in-the-Bouwerie, the Rev. William Norman Guthrie.

I was immensely surprised on being awarded the prize—indeed, so were all the rest of the

contestants, and the 150 [illegible] seminary; for my previous oratorical attempts had been decided fizzles. On the strength of the speech, however, Mr. Guthrie offered me the post of Sunday night preacher at St. Marks.

St. Mark's-in-the-Bouwerie

That Church is very ancient—according to New York standards—and a very aristocratic one. It was founded for the express purpose of mounting guard over the tomb of Petrus Stuyvesant, the wooden-legged governor of New Amsterdam, who lies buried beneath its east wall. For generations it was an exclusive and fashionable place of social recreation on Sundays, where the remnants of the aristocracy met together and heard a sermon, without the intrusion of the baser elements of the populace. It was for a long time the center of the ultra-fashionable district of New York City, in the days when Second Avenue was what Fifth Avenue is now.

Central Park was centrally located on the West Side, instead of the East; and the tide of fashion changed over to Fifth Avenue, partly as a result of Central Park's placing. Second Avenue and the East Side generally were filled up with the ever-increasing tide of foreign immigration. First came the Irish, then the Germans, then the Italians; now the Jews; in a short time the Slavs and Polacks will dominate the neighborhood.

Under all these adverse conditions, the parish languished. The new rector conceived the idea of making St. Mark's a kind of university Church, where every kind of spiritual unrest would find a place in which to discover itself.

The Socialist Pulpit

The night on which I was to begin happened to be the night after the ratification meeting for Local New York of the Presidential ticket of 1912. There had been some 15,000 comrades at that meeting. I had distributed a large number of cards announcing a course of sermons on "The Religion of a Socialist." Consequently the church was full on the opening night—much to the astonishment of the rector, who had expected a bare handful. They kept on coming. Every Sunday night we would have a forum discussion after the service. At first the forum speakers could not believe that the attempt would be permanent. All seemed to think that as soon as the church authorities found what we were doing they would stop it. But there has been no interference, although a majority of the vestry are anti-Socialists. They have passed resolutions once or twice censuring some particular remark or statement; but that is as far as they have gone.

The attitude of brother clergy has been most cordial, here in New York and vicinity. While not so many are actual Socialists, the Socialist sympathy runs very strongly among them, and they are more than willing to have the case presented. And more and more, as it is presented, do some of them see the point.

Socialism at Church Convention

The last General Convention of the Protestant Episcopal Church was held in New York during October, 1913. It meets in two houses, the House of Deputies and the House of Bishops. The House of Deputies met in a magnificent new stone Synod Hall, erected at the expense of J. Pierpont Morgan and William Bayard Cutting. During most of the Convention, every day at noon the Church Socialist League held soap box meetings outside the Synod Hall, addressing crowds of two to three hundred Bishops and deputies, clerical and lay. They eagerly bought hundreds of copies of Socialist leaflets and literature of all kinds, plied us with questions, and were most cordial in their attitude. Bishop Spalding's magnificent sermon to that gathering will go down in history. But it fairly represented the tone and temper of a great part of the proceedings. The Conferences on Social Service showed the same radical note; and the Convention passed by an overwhelming majority—unanimous for but one vote in the House of Deputies—a resolution putting the Church on record as demanding the achievement of a new social order, in which the social cause of poverty shall be eliminated and the gross human waste of the present system ended, and calling on every communicant of the Church to [illegible] and seek to end them.

As a Socialist preacher, I have not felt lonely. There is an increasing host of men of God who are proclaiming the cause of social justice as the message of God to the world; and their voices are rising ever clearer, louder, stronger, and I believe will continue so to rise until the new day dawns, and the brotherhood of man shall come to pass.

WALLING AS AN INTERPRETER

By Rev. Irwin St. John Tucker

Two books by William English Walling, issued recently by The MacMillan Company, present two variant aspects of Socialism from widely different standpoints. The first, "Socialism as It Is," seeks to give an impression of the Socialist movement as a movement, tracing tendencies and directions by way of exhaustive and widely-selected clippings from Socialist books, periodicals and speeches. The other, "The Larger Aspects of Socialism," aims at picturing the changed civilization which will arise when the economic revolution of Socialism has materially altered the ground structure on which our present system stands.

With regard to the first, it looks as though Walling is trying to be two things at once, in a philosophical way. In beginning he states that the only possible definition of Socialism is the Socialist movement itself. "The public," he continues, "cannot be expected to believe what an organization says about its own character and aims. It is to be rightly understood only through its acts." And yet throughout the rest of the book, the "acts" of the Socialist movement as shown by its deeds when in administrative power, are ridiculed. The only "acts" which he approves, are manifestoes issued in party conventions. First taking the Bergsonian stand that one must place oneself "in the movement," he then proceeds to slice the movement up into several long sections, which are sharply distinguished by a dogmatic line. Schenectady and Milwaukee are taken as horrible examples, because instead of giving a "thoroughly Socialist" administration the city governments in both these places [illegible] in "honest" government. They are therefore branded with the stigma of being mere "reformers."

Walling's view is based upon the dogmatic deification of Marx's dictum: "The first step in the revolution by the working class is to raise the proletariat to the position of ruling power." "Marx left open," says Walling, "no possibility of saying that the Socialist thought that without overthrowing capitalism they could seize a part of the powers of government."

Walling's position is, therefore, that until the proletarians seize the whole power of government, even a beginning of Socialism is impossible. He desires to leave the work of ameliorating present conditions to the Progressives, or other State-Capitalist organizations, leaving Socialists to hasten reform by menace of revolution. "The non-reformist revolutionaries are willing to let the capitalists take the lead in such reform work, giving them the whole credit for what benefits it brings, and placing on their shoulders the whole responsibility for its limitations." (P. 228.) In the chapter "The Revolutionary Trend" Walling devotes much time to showing how the International Congresses have, with the exception of the years 1899 to 1903, become more and more definitely revolutionary, discarding the proposed reformist tactics of Jaures and others by increasing majorities.

In regard to the "intellectual" class, of which Walling is undoubtedly a most brilliant member, he dwells upon the scorn with which some writers such as Pannekoek regard any accession to the movement from without. Only manual laborers, according to Pannekoek, are to be regarded as fruitful soil for Socialist growth. But reliance on the "lumpen proletariat" is not an element in revolutionary Socialism, indeed, Marx, Engels and Lassalle must be grouped among the intellectuals, and Marx himself warned against the proletarian "fetish."

Dealing with Syndicalism, Walling shows how both trade union action as such, which inevitably spends a large part of its time trying to improve economic conditions in present [illegible] political action as [illegible] more or less into capitalistic [illegible] present society by political means mentally conservative. "The anti- ment in the new revolutionary m soon be outgrown; when this hap meet the revolutionary majority— cialists on an identical platform."

He expects the transition to come by means of the previous [illegible] State Capitalism, which is to be achieved by such capitalist parties as the Progressives. When, under this government, the proletarians have achieved and asserted their majority, Socialist government will then, and only then, begin.

If "Larger Aspects of Socialism" be regarded as an antidote, it is highly salutary. But taken by itself it is indigestible to an extreme. Walling is apparently reacting from the State Socialist idea, the idea of the "Scarlet Empire," which he calls the "socioeracy" of Lester F. Ward. Only on such a supposition can one understand why he chooses Max Stirner and Friedrich Nietzsche as the patron saints of Socialist morality. Both Nietzsche and Stirner are reactions from the stolid, self-complacent German bureaucracy of their own day. Their emphasis on individualism was doubtless demanded by the social situation from which they were born. And as an antidote to current conceptions of Socialism, that everything will be done by the impersonal "state," Walling's piercing scream of protest will doubtless prove efficient as a corrective.

But the dishevelled madman of Naumberg and Weimar, "whose poetry," says his biographer, Mencken, "rages on in sheer savagery, so that reading his verses one is forced irresistibly into the thought that they should be printed in varied fonts of type and in a dozen brilliant inks." In his calmer moments he utters things that are very similar to the teachings of that despised Christianity which he regards as the supremacy of degeneration.

"Man does not refuse suffering in itself, he wills to suffer; he even seeks to suffer [illegible] cause, a 'therefore' of suffering. The senselessness of suffering, not suffering itself, was the curse which so far lay upon mankind." And again, "For what is freedom? . . . To be ready to sacrifice men for one's cause, oneself not excepted." The "magnificent reality" for which all these sacrifices are to be made is the future human race, the glorious possibility of an "ascending humanity."

In the apotheosis of Nietzsche, Walling is fighting against the hard crust of inherited morality, the legalism which shackles the children because the fathers have found it necessary. It is a good antidote; but a very dubious tonic.

Dealing with religion, Walling says (Appendix B): "All that we know by the name of religion is likely to disappear without any violent attack," when Socialism and modern science have come into their own. It is an undeniable truth that any kind of religion is the expression of the society which professes it, and a changed society expresses itself in changed ways. But to say that, "All that we now know as religion" will disappear, simply raises the question, "What is it that we (i. e., W. E. Walling) now recognize as religion?" The reaction of the last few years against the mechanical materialism of juvenile science gives the flat denial to the general position that Socialism and modern science fill up the universe so that there is no room for anything else. Science is an affair of the intellect; and Walling himself admits that the intellect is but a measuring device.

"Pragmatism" is the Socialist philosophy, according to Walling. The philosopher whom he quotes as the chief exponent of this is not James, but Dewey. Pragmatism is that philosophy which holds that the final test of all truth is its service to life, is that which fits in with an evolving society consciously directing its own processes. The intellect is of no value whatever in itself, but exists purely for the service of life. The object of our knowing the truth is to make us free; and truth which does not make us free, is not true.

Barely Human

William D. Hamilton

[The following beautiful, touching, and true story by William Douglas Hamilton was awarded Third Prize in our recent story contest. The illustrations are by Bennett Braverman.]

Joe swung lightly along the walk, his violin-box under his arm and a song in his heart which kept rising and bursting itself to freedom from his lips. There was a subtle exhilaration in the clear, warm sunshine, and his tired lungs drank eagerly of the life-renewing air for which his whole being seemed to crave. Happiness hovered closely, as it does to youth; so closely that but one shadow darkened the beauty of the day for him, the thought of his father, lying in the convalescent ward of the great hospital, and the memory of the saddened, suffering, yet eager faces of those others who had watched and listened as he played that afternoon, first the old songs for his father, the songs of a sunny homeland, and then, for those others, old familiar melodies of home and of childhood, for he was of the people, like they themselves, and he knew the songs they loved.

In this great place of suffering they were kind to his father, and he was grateful, and glad to think that he could give some return in his own small way. Little he knew of the [illegible] hushed, the forgotten dreams and [illegible] longings that had stirred at the [illegible] as he looked into the yearning, deep-set eyes of one gaunt, bearded face, into eyes that burned with intensity, with a soul-starved craving, the hunger of a life for that which it had never known. Then a great, strange compassion had touched his youthful heart, and he had forgotten all but the light, more pitiful than tears, that shone in the eyes of the sufferer. In that moment a power beyond his years had seemed to come to him, and he responded with a downward sweep that drew his bow full length across the strings, in one resounding chord.

A moment of silence, and he had chosen a rondo by Mozart, shaking from his bow a shower of melody that shimmered and fell like a rain of pearls through the long room. Then, in contrast, his old heirloom had sung a quieting strain that seemed like liquid sunshine, mellowed and softened as it was by that feeling which is born only of the love of the beautiful.

The dark, weary eyes of the invalid had closed gently, but as Joe finished they had opened again, the head had raised slightly from the pillow, a thin, skeleton-like hand had reached impulsively toward him, and he had played again. And from his simple device of wood and string there flowed forth Peace to a heart sorely overburdened.

And then, as his eyes singled out other faces here and there, inspiration had come to him, and he had woven a wondrous fabric with his slim white fingers. Passing slowly down the aisle between the rows of beds, he had forgotten even his father, had forgotten all but his own thoughts and dreams, in which, for the moment, he lived. Again, as he played, the thought of fame and fortune came to him, as it had often come before; and then he saw that he had never dreamed aright. For here was the true fame—to live in the memory of grateful hearts; and true fortune—the power to alleviate suffering, to lighten the burdens of souls lonely and hungry-of-heart upon Life's highway.

[illegible] was the Dream worth dreaming, and as [illegible] sometimes it returned and held his thoughts, till voices interrupted his pondering.

He looked up. A short distance ahead he saw a woman, and with her a boy somewhat smaller than himself, strolling leisurely along, and then he remembered having seen them among the visitors at the hospital. As he drew nearer he noted the boy's fine, well-made clothing, and involuntarily contrasted it with his own—but not enviously. He could envy no one—for had he not his violin? And, having so well-beloved a treasure, what more could anyone, any reasonable one, wish except, perhaps, a little time and means for study. Not for any clothes, fine though they might be—no, not for all the clothing in existence would he have parted from this bit of wood which had woven itself into the texture of his life and soul.

He clasped it more closely, more tenderly at the thought, for it was to him what the sunshine is to the earth in springtime. And yet—and yet there must be many another like himself, many a one who could love the things he loved, but with never such a companion as this to soothe him, to whisper consolingly, to [illegible] and his heart faltered in its tender [illegible], at the thought of such an unfortunate. Absorbed, he forgot those ahead of him, till he passed them on the corner, and the woman, recognizing him, smiled and nodded to him very pleasantly. He remembered that she had asked him his name and had spoken kindly, complimenting him on his playing. He raised his cap and bowed slightly, noting at the same time the glance of cool appraisal with which the boy scrutinized his well-worn clothing.

He looked back at them presently and saw a touring car just slacking at the curb. A mo-

[illegible] distance, he proceeded on his way to the place which, more from location than from any of the sentiment usually clinging to the name, he knew as Home. And gradually his pace quickened as he remembered that it was growing late, and that with the coming of dusk there would be work for him to do.

* * *

The new addition to the great National mills had recently been completed, and President Burrows was making an evening tour of inspection under the guidance and escort of the general superintendent and his head foreman. Accompanying him was his wife and a party of officials and stockholders, some of whom had never seen the mills working at night, and one or two of whom had never seen them at all till now.

"This is the old mill," said Burrows, as they passed through one of the great arches connecting the new plant with the old. Here there was a noticeable crescendo to the chromatic scale of sound that had followed them from their first entrance, now uniting in one continuous, dissonant chord, to which a great, fundamental bass was sounded by hundreds of whirring wheels, furlongs of shafting and miles of belting, the steady vibration of which was broken at frequent intervals by the sharp staccato of hasty footsteps. A pungent odor pervaded the great interior, an odor which was at first somewhat irritating and unpleasant to refined nostrils, but which soon deadened the sense of smell and was forgotten till one stepped into the outer air again.

"This part of the plant has been running night and day for nearly a year," continued Burrows, "and we haven't been able to keep up with our orders. Never in my experience has the country known such a period of prosperity."

They paused near a machine which was being operated by a little chap of somewhat uncertain age, perhaps twelve or thirteen, the paleness of his face and the dark shadows about his eyes being probably due to the glare of lights under which he worked.

"Here is a great machine—a wonderful improvement," explained Burrows. "This youngster does the work that formerly required four men."

"Four men," Mrs. Burrows repeated to herself. But somehow her mind seemed to shrink from the idea, and from the thought of what it meant to her, and what it must mean to others differently situated. Such thoughts had seldom engaged her attention; she was unaccustomed to them, and a certain vague discomfort, rather unpleasant and disturbing to a well-ordered, well-fed sense of the fitness of things, haunted her mind persistently.

"He's not so strong and active as some of 'em, but he's a good, reliable lad, though—a willing worker, and always on the job," the foreman was saying commendingly, while her eyes dwelt upon the little figure and its environment.

"A lot of cranks have been trying to bar these lads from the mills," remarked Burrows. "Why, they've got to work somewhere—that's all there is to it. They were born to work—

...dy work, such as they have here."

"These meddlers complain about the hours," remarked a handsomely dressed woman, with an expression of bored good-breeding tinged with polite tolerance.

"Yes; I know," answered Burrows, in a tone of kindly patience. "But I don't see why they should. The workers themselves don't complain, and I'm sure they prefer a full day with full wages to a short day with only half pay. They get rest enough whenever they are laid off—more than they want, I judge, by the way they clamor for something to do. As long as they are satisfied, I can't see that it concerns these outsiders in any way. It certainly is none of their business." He looked around and several of the party nodded approvingly.

"Understand," he continued, "I am not inclined to be harsh in these matters. I simply take things as I find them. Now I just happen to know, for instance, that this lad's wages —like many another's, no doubt—go a long way towards keeping his family in house and home, to say nothing of food."

"How goes it, youngster?" he asked as they passed along, resting his hand patronizingly on the head of the little chap in overalls, while the faces of those about him beamed with appreciation at this thoughtful condescension.

The boy raised his head from his work for a moment, with a fleeting smile on his thin, patient face; then he turned quietly to his machine again. And one who knew might have seen, in his face and in the drooping shoulders, the warning-sign of that which comes but once to any Life, whether of man or nation.

"Talk about education!" continued Burrows, his lips curling in a smile of tolerant, good-natured sarcasm: "I tell you these people are what they were born to be. Their presence here is proof of it. They can't be anything else—if they could they wouldn't be here. Of course, I know this may sound a little harsh to you," he continued, in a tone of earnest emphasis; "but I am only speaking from experience. They are, as a rule, little better than cattle—in fact, hardly human, some of them—and their work is a Godsend to them, as I think many of them realize—many of them—but I should say all of them, probably, when they are hungry or penniless. You see, after all it's just the same old story of the thriftless and improvident, the weak and inefficient." And he waved his hand in conclusion.

Mrs. Burrows stood and gazed at the lad a moment as the others passed ahead. "Little better than cattle—hardly human." The words continued to hum in her ears, and seemed to be taken up and repeated in a monotonous undertone by the throbbing machinery.

"Boy," she said, tremulously, but her voice was lost amid the whirring and clicking of looms, and he did not hear. She stepped quickly to his side, and laid her hand softly on his shoulder. He looked up, his face patient and emotionless.

"Don't you remember me?" she asked gently, as he looked into her eyes. "At the hospital—this afternoon?" He nodded and a genial smile of recognition lighted his thin face for a moment.

"I thought you were a musician—" Her voice trembled and she paused. There was a look of half-remembered dreams in his eyes, and he answered with a reluctant note of regret.

"No. Often I wish to be—and I—I try to play real music, sometimes—but—I am not strong enough, I guess," and she noted his breathing, and the flatness of his little chest, as he looked absently at his machine. "Only in my dreams, sometimes—" Then he remembered where he was, and to whom he was speaking, and that he had stopped his machine, and that every moment, every word, meant a loss of time, and time meant pennies, and pennies meant that round of life beyond which he was not to look, within which, for the sake of others, he must hold fast to his place, till through some circumstance, somehow, freedom should come, bringing with it, if not the gift of Childhood—for which the time was now too late—then at least the promise of Manhood, in the face of which promise hopeless-

...ing with youth. So he shifted the gear of his machine and busied himself with his work again.

How old the boyish, almost childlike face seemed to become as the animation left it. It seemed to her as if she had never seen a thing so old. She tried to speak, but her throat pained her strangely, and she turned away, her eyes dimmed with tears.

"I'm afraid your wife would be an easy mark for some of these folks, Mr. Burrows," said one of the group, laughingly, as she silently rejoined them.

"Oh, I don't know," he replied easily, with a good-natured smile. "One gets to know them soon. Yes, very soon."

Her lip trembled, and she passed on toward the exit, not trusting herself to answer. For

...knowledge of all the ... selfishness, the cowardice of the ... her class were living. And her he... dened with a new realization of t... of the Great Law of life, as there... her a vision of the future, a deeper ... Nation's Destiny and its End—... Truth should prevail in time.

Joe followed her for a moment w... Then, careful in his observance of ... the mill, he turned again to his machine—to the machine that claimed his attention, and would require all his endurance, for the night stretched long and weary before him, and he had stolen precious hours from his sleep that day—hours for which, tonight, he must pay The Price.

God Can Not Do It

EDITORIAL

The Rev. Johnston Myers, pastor of Immanuel Baptist Church, Chicago, one of the most earnest and worthy ministers of the old school, has put an impossible proposition up to God.

Dr. Myers' church, under the devoted leadership of its noted pastor, has been giving a breakfast every winter morning to several hundred homeless, unemployed and suffering men—a noble work of "charity" beyond all human praise—in connection with which have been given many words of spiritual comfort and practical helpfulness for the poor men. We take off our hat with genuine respect to Dr. Myers and his generous helpers in this truly Christian work. The "Inasmuch as ye have done it unto one of the least of these My Brethren, ye have done it unto Me—Come, ye Blessed," certainly applies to them.

Yet, in spite of this Christly spirit, Dr. Myers evidently misunderstands God's full purpose for the world, and does not believe in the fulfilment of Christ's wondrous prayer that God's WILL be done "ON EARTH, even as it is done in heaven."

Addressing approximately a thousand unemployed and well-nigh hopeless sufferers a few mornings ago, the dauntless, yet misguided preacher, urged them to **"keep cheerful"** and to **"look cheerful,"** so that they might have a better chance of obtaining employment; because, he truly said, "employers are more likely to hire neat appearing, cheerful and confident looking men than those who look seedy and discouraged." Nor did the good man fail to realize that it is very difficult (if not quite impossible!) for men who sleep in dirty alleys, 10c lodging houses, saloons, or even in churches where there are no beds, and who have but one meager meal per day, insufficient clothing, and no money, or jobs, in a city overcrowded with a hundred thousand equally unfortunate men, to be neat, cheerful and courageous, or even to appear so.

Nevertheless, he urged them to **"put their trust in God"** for deliverance from direful poverty, and to refuse to listen to the social agitators, particularly to the Socialists (who promise a just and brotherly reorganization of society wherein all may have jobs and plenty!) He declared that there is no sufficient social hope, that the poor we shall have always with us, and yet urges poor men to "trust God" to give them employment and, meanwhile, in spite of hunger, cold, and no jobs for multitudes, to **keep cheerful.** Dr. Myers' recent utterances on the subject of poverty, as reported in the daily press, in one breath declaring the hopelessness of a just and brotherly state on earth, and in the next exhorting sufferers from unemployment to hope in God for jobs and plenty—affords a striking illustration of the irreconcilable inconsistency and contradiction of capitalist religion.

The declaration of Dr. Myers that there is no hope in Socialism or politicial reform, that the "only hope" of the down-and-out men, the starving, freezing, unemployed. "is in God," implies that God can and will deliver them from unemployment and misery in the midst of a brutal system of competitive business; in other words, that God can and will ... world from hunger, misery and ... without changing "the present evil ... social system by which men are rob... product of their labor, and then rob ... jobs to be "cast as (suffering) rubbish ... void."

GOD CANNOT DO IT.

God can not save the hundreds of millions of honest men, who are jobless in this ... world today because other men have hogged the land and other means of access to nature's wealth, unless He first destroys the hoggish capitalist system which uses machinery to displace workers, and which uses enforced wage-competition between men, women and children to displace men. **THE UNEMPLOYED PROBLEM WILL LAST TILL CAPITALISM ENDS.** Henry Ford's noble plan of paying a minimum wage of $5 per day does not touch the unemployed problem. Thirty thousand men have been rioting around his factory demanding jobs which he cannot give, and which no man under capitalism can give. Hundreds of millions of men, women and children are hungry and miserable today, **in a world of boundless plenty** because of the cruel, insane brute-battle for the necessaries of life which wastes most of the labor in useless drudgery and prevents the very producers themselves from obtaining the product of their labor!

God can not save the world from unemployment, want, misery and social injustice while capitalism lasts. And it is the will of God that capitalism shall die. We are His instruments of destruction, and of reconstruction. **Down with mammonism and up with God.** Seek first His kingdom, government, rule, and "His justice"—not a mystic, imputed holiness —"and all these things shall be added unto you." **Never till then.**

And those who obtain luxury by the brutal methods of competition are robbers, while those who support and defend the system which makes bitter rivals of men who should be brothers, and who refuse to stand for co-operative commonwealth are **PARTNERS IN CRIME** with them, even though they be ignorant of that fact.

Good men like Dr. Myers ought to awake intellectually and find out how to **PREVE...**

-the collective ownership of the
ducing and distributing wealth—
and industrial democracy alone
and therefore cure at their very
vils resulting from poverty.

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ESTABLISH THE SYSTEM OF BROTH-
ERLY CO-OPERATION,** any more than He

Christian men must quit fighting Socialism or the churches will die, and God will send social salvation by blood and fire. The people must be free, even though the churches perish. If the churches keep on trying to save their lives financially by "lying at the rich man's gate, full of sores, desiring to be fed by the crumbs that fall from the rich man's table." they shall die; if they dare to speak the truth concerning social justice and the crying need of social revolution, they shall live and by such living only can they have a real and worthy part in the world's salvation.

For God wills to save the world by social revolution, as science, common sense, and scripture all clearly show.

THE UNEMPLOYED PROBLEM IS SHAKING EVERY NATION, FILLING EVERY LARGE CITY WITH HORROR, AND DRIVING THE WORKING PEOPLE TO FRENZIED AGITATION FOR SOCIAL JUSTICE—AND ALL THE CHURCH KNOWS ENOUGH TO SAY IS: "POOR FELLOWS! COME AND GET SOME SOUP — BUT BEWARE THE MEN WHO TELL YOU THAT THE PEOPLE SHOULD OWN THE MEANS OF LIFE, THAT WORKERS SHOULD HAVE THE PRODUCT OF THEIR LABOR, THAT THE EXPLOITATION OF THE POOR SHOULD CEASE."

THERE IS NO HOPE IN GOD FOR THE POOR UNDER CAPITALISM — CAPITALISM MAKES THE "GOOD NEWS TO THE POOR" A MOCKERY, BECAUSE CAPITALISM INEVITABLY MEANS UNEMPLOYMENT, LOW WAGES, MISERY, SIN, AND DESPAIR.

IF GOD APPROVES OF EXPLOITATION, BY RENT, INTEREST, PROFIT, OR BY ANY OTHER FORCE OR FRAUD, LEGAL OR ILLEGAL, THEN THE WORKING CLASS HAS NO USE FOR GOD. HE IS NOT THEIR "FATHER" NOR THEIR "FRIEND."

A REAL GOD JUST, LOVING, AND WORTH BELIEVING IN, WOULD STAND FOR THE WORKERS AGAINST THEIR EXPLOITERS.

IF THE CHURCHES CONTINUE TO STAND FOR CAPITALISM, FOR THE EXPLOITING PROFIT SYSTEM, THE WORKING PEOPLE, WHO NUMBER THE VAST MAJORITY OF MANKIND, WILL DESPISE RELIGION AND DESTROY THE CHURCH—AND THE REAL GOD WILL MAKE THEM DO IT.

CHRISTIANITY MEANS THE SOCIAL REVOLUTION, ELSE "THE SALT HAS LOST ITS SAVOUR, AND IS FIT FOR NOTHING BUT TO BE CAST OUT AND TRODDEN UNDER FOOT OF MEN."

BOTH GOD AND MAN DESPISE A CHURCH THAT PRATES OF "LOVE," "CHARITY," "RIGHTEOUSNESS," AND "BROTHERHOOD," AND YET DEFENDS A FIERCE AND HOPELESS DOG-FIGHT FOR THE MEANS OF LIFE.

CHRISTIAN BROTHERS, IF YOU REALLY BELIEVE IN "GOD OUR FATHER" AND IN THE "BROTHERHOOD OF MAN," HELP SAVE MANKIND, AND SO HELP SAVE THE CHURCH BY AROUSING RELIGIOUS PEOPLE TO PREACH SOCIAL JUSTICE.

THE WORKING CLASS TODAY CONTEMPTUOUSLY SPURNS THE CHURCH BENEATH ITS FEET. WHY? BECAUSE THE CHURCH AND ITS MINISTERS IN GENERAL FEAR TO STAND SQUARELY FOR SOCIAL JUSTICE AGAINST ALL FORMS OF EXPLOITATION.

BROTHER, ARE YOU LIVE SALT, OR MERELY DEAD SILT, FIT ONLY TO MAKE A PATH FOR SCORNFUL FEET?

WHICH SIDE ARE YOU ON? SHOW YOUR COLORS NOW, AND DO SOMETHING TO PROVE YOUR WORTH.

What They Say

REPORTS ⇄ COMMENTS

By Charles L. Brecken

It is quite impossible to cover in a complete way the multitude of kindly statements and well wishes for the Christian Socialist that continually come. The Parable of the Talents certainly did tear things loose, and the way the calls have rolled into the office for more and then more copies of the paper is inspiring. Evidently there are thousands of people who have not been satisfied with the usual theological interpretation of this parable of Jesus. And the splendid note of hopefulness manifest in the letters is most encouraging, as witness the following:

M. Zimmierman of Kansas says he is a Socialist from center to circumference, and that **THE CHRISTIAN SOCIALIST FILLS THE BILL IN EVERY RESPECT.**

B. C. Myers of Oregon says: **"HAVE LEARNED MORE CHRISTIANITY FROM YOUR PAPER THAN A DOZEN CAPITALIST PREACHERS COULD TEACH ME IN SEVENTEEN YEARS."**

Here's how they do it: G. F. Marsh, Kentucky, orders fifty three-months subscription cards and sends the money to pay for them.

L. P. says: "The religion of Social Justice is the kind I like. The Christian Socialist fills the bill."

John Durall, Oregon, writes: "My New Year's resolution is to do all I can for Socialism; hope I can get another order for Christian Socialist next week."

Mrs. A. Sayer, Anacortes, Wash.: "We are having Christian Socialist sermons delivered at the Labor Temple; send us some more song books; they are a very great help."

E. C. Hunton, Steptoe, Wash.: **"THE TWO ISSUES OF THE CHRISTIAN SOCIALIST CONTAINING "JESUS AND THE CLASS STRUGGLE" AND "THE PARABLE OF THE TALENTS" HAVE SET ME RIGHT. THEY ARE OF PRICELESS VALUE."**

The General Theological Seminary in New York City finds one copy of this paper missing and they send in a hurry call for that issue. The preachers need it.

John Hulsman, Port Stanly, Wash., says: **THE CHRISTIAN SOCIALIST IS A CRACKER-JACK; we are after them; send me some more of the Parable of the Talents. Hurry, the [illegible] ripe."**

One good comrade sends in $2.00 for subscription and $4.00 with it as a donation to help push the cause along. Have several aching voids around the office and this comrade's thoughtfulness helps to fill such places in a most admirable manner.

A. Bellinger, Laporte, Iowa, writes hopefully for the future of the paper and backs it up by a substantial order. He manifests his faith by his works.

Edward Sutcliffe, Des Arc, Ark., sends in a rush order for more copies of the Parable of the Talents.

Mrs. C. A. S., Duquesne, Pa., says: "The Christian Socialist is a most valuable paper; may the eyes of the dear people be opened to the true Christian religion; may the glorious work go on."

M. C. Dwight, Milford, Fla., says: **"IF ALL THE CHRISTIANS WOULD READ THE CHRISTIAN SOCIALIST FOR ONE YEAR THE NEXT ELECTION WOULD SEE THE TRIUMPH OF SOCIAL JUSTICE."** Comrades, help get them to read it.

J. S. McKinney, Menlo, Kans., sends in a rush order for more copies of the Hamilton edition.

E. J. Tschudin, Delray, Fla., says **THE PARABLE OF THE TALENTS IS THE MOST CONVINCING ARTICLE HE HAS EVER READ.** It proves how the Bible has been used to mislead even the very elect.

A STARTLING LECTURE

The article on the Mark of the Beast is the substance of a lecture which the author has delivered in the churches or halls of many cities under the auspices of the Socialist Party. It has always created a profound impression, long to be remembered, because of its bold and striking originality in exegesis, its instructiveness, and suggestiveness. It will bear the test of scholarship, and can not be refuted. And if this article is generally distributed among church people, especially ministers and teachers, it will prove to be the mightiest means of jarring them loose from their capitalist ideas that the comrades could possibly find.

Will you attend to your city, comrade? Get your friends to help you.

Somebody ought to furnish the money to send this thrilling number to every preacher in America. It would cost about $1,000. Will you help?

See prices on editorial page.

MICHIGAN COPPER STRIKE

Miners and Wives Stand Firm—Gov. Ferris Backs Down—Help Needed For Food and Clothes.

Report by Paul J. Paulsen and James Lord, Committee for the Western Federation of Miners

Hancock, Mich., Jan. 10, 1914.

After spending the week in the copper country and pretty thoroughly covering the strike-bound district, we feel that a few lines to the membership would not be amiss, as the facts as they exist are of utmost importance to the labor movement of this country.

If the visit of the governor and subsequent inquiry had been made and held in good faith, then nothing but good could result from it, and we would be willing to rest our case before the American public on the actual verbatim record of the evidence submitted.

But this does not seem to have been the case. The governor is either spineless, or else he will not or does not deal fairly with organized labor. Numerous witnesses have been examined, the facts fully set forth, and the views of those "manicured patriots," who believe in "proper unions" or "unions in the abstract" have been heard.

Governor Ferris left the copper country this morning after giving an exceedingly weak statement relative to the ending of the strike, notwithstanding the fact that he very emphatically stated to Moyer and other representatives of organized labor before coming here, that he was going to try to get the two warring elements together, or at least would let the public know the TRUTH, and place the responsibility where it properly belonged.

The statement he is credited with issuing this morning is to the effect that he "challenges anyone to say that he ever said that he could end the strike, that he is not a God, and that the thing could probably be settled if left to the miners and operators directly affected."

When President Moyer was made acquainted with this, he immediately wired the governor while en route for Lansing, asking him to recommend that a conference be held between the men actually on strike and the mine owners here, and the governor wired back "that he believed that if all outsiders were eliminated the controversy could be settled" (this telegram was sent to President Moyer FORTY-NINE cents collect).

In short, the little bit of bravado displayed by Governor Ferris at Lansing while interviewing the representatives of "Horny Handed Toil" was effectually extinguished before he had been long in the presence of those who own the Upper Peninsula, top, bottom, and side, and who by "divine right" of private ownership to so much of Michigan are enabled to throw considerable weight on the political scale.

It looks like another case of "invisible government" being both seen and caught.

Extent of Strike

The local miners here established beyond the shadow of a doubt that the strike was called at the unanimous behest of the miners actually working in the copper country; that they are trying to increase their earnings so as to be able to cope with the high cost of living, and most of all to establish the right to belong to an organization that will protect their rights as American citizens, so that they may enjoy the right of free speech and free assembly, the right to deal where they please and to see that state laws are lived up to and enforced so that working conditions in the mines may be such as to promote health and safety for life and limb.

There are 18,000 men involved, a majority of them with large families. The mines have been closed all over the copper range since the 23d day of July with the exception of one of the large Calumet mines, which was in such a condition that it could not possibly stand an extended period of idleness; here they gathered all their "pets," bosses, captains, etc., at the beginning of the strike, from the surrounding mines controlled by this company.

In addition to this they have imported strike-breakers so as to swell the total number of men working to the number of about 3,000. These imported men are not good "dividend" payers on account of lack of experience and physical inability.

Ungrateful Merchants Answered by Co-Operative Stores.

This is a community with one industry, the copper industry; a community with two distinct classes: those who work in the mine and those who live off of those who work in the mines; and when the copper miners struck, those who live off of the earnings of the copper miners felt aggrieved; their incomes were seriously interfered with; hence, "THE CITIZENS ALLIANCE."

These exhibitions from the butcher, the baker, etc., of "biting the hand that feeds you" just added one more link to the chain of compulsory education the copper miners are undergoing, and they quietly, intelligently, started stores of their own in the localities where they are most needed, and they are doing great work with them, while the long established enterprises of their "fair weather" friends are at this present time caught in the throes of an "automatic lock-out," a lock-out that will continue long after this strike is over, just as the remembrance of those who wore the Citizens Alliance button will continue.

These stores are established at Houghton, Hancock, Calumet, and South Range, strike benefits are issued in the form of coupon books and are good only at these stores. There are no middlemen's profit. The goods are bought in Chicago in carload lots by a man who is absolutely reliable and thoroughly understands this business, so the cost of feeding the strikers is reduced to a minimum.

It takes approximately $80,000 per month to carry this on; this does not include the cost of clothing which is just beginning to be a serious problem, especially as applied to the smaller children. Children cannot be sent to school in this climate without being properly clothed.

Miners Need Your Help

The W. F. of M. is unable to carry this burden alone, and this battle is the battle of the organized workers of America. The situation looks exceedingly hopeful, in fact, nothing in the world can beat this strike but actual starvation or freezing. There never was a fight waged for a worthier cause nor there never was more determination, solidarity or unassuming bravery shown anywhere on this earth, than is daily being shown by our comrades here in the copper country, and the mothers whose babies died on Christmas eve—babies who died with their Christmas stockings in their little hands—these mothers are just as determined today on "no surrender" as ever was Lincoln or Washington.

Today another phase of the fight manifested itself. The children at Ahmeek, a neighboring camp, are unable to go to school because of lack of heavy underwear. That is absolutely necessary in this climate. The law provides a $10.00 fine against parents who do not send their children to school. A special attempt must be made at once to secure suitable undercloth-

This is a brief review of conditions as they actually exist here now. This strike must be won; if it should be lost it will be a lasting shame of organized labor. [illegible] woman who really understands the situation can have an easy conscience if they have not done what they could to alleviate the distress and suffering of their fellow creatures in the Peninsula, who are simply asking the right to live as God intended men and women should live.

Send all contributions to the Secretary-Treasurer of the W. F. of M., Ernest Mills, 605 R. R. Bldg., Denver, Colo.

(Signed) PAUL J. PAULSEN,
JAMES LORD.

Labor papers please copy.

The Party Builder of Jan. 17 contains an elaborate and interesting report of Victor L. Berger, Seymour Stedman and Charles Edward Russell, the special committee appointed by the Socialist party to investigate the Michigan strike. As this report confirms the extensive account we printed in our last issue, which was gleaned from labor reports and the daily press, and as while adding its authority to the general information given, it presents no new facts of importance, we thought it better not to give space for the repetition of substantially what had been printed, but rather to present you the above statement of the miners themselves through a committee of real workingmen, which has the flavor and a viewpoint of the men who live in the mines and miners' shacks, who have been bulldozed by mine owners, and cheated by company stores and local merchants' associations. It has "the tang and odor of primeval things." It is alive and real, rather than academic.

A few points not noted above are the partial recovery of President Moyer and his visit to the Calumet region since; the indictment by the grand jury of a few of Moyer's assailants who will probably never be punished; the indictment by the same grand jury of many of the union leaders for "conspiracy" against the operation of the mines. It is reported that most of the grand jurors were members of the Citizens' Alliance and employes of the copper companies! "Grand jury" that. The object of indicting the union leaders is to keep them out of the Calumet district or keep them in jail, like old Mother Jones, so they can not encourage the strikers.

The report of Berger, Stedman, and Russell makes it plain that the strike was caused by unbearable local conditions and involves practically all the local miners, and that it was not caused by "outside interferences," as the politic governor would have people believe.

MOTHER JONES AGAIN IMPRISONED —HELD "INCOMMUNICADO"

The government and courts of Colorado are still in absolute control of the mine operators. Mother Jones is again arrested for trying to speak to the striking miners of Colorado and is held "incommunicado" in Trinidad. The term "incommunicado" was borrowed some years ago from the infamous Spanish general "Weyler, the Butcher," who during the Cuban rebellion, kept his prisoners from seeing their friends. Mother Jones (and others illegally imprisoned in Colorado at the demand of the operators), is not allowed to speak to her friends, her attorney, or to the reporters. There is no charge against this 82-year-old woman. They merely intend to prevent her speaking to encourage the miners. AND THIS IS AMERICA, the land of Washington, Lincoln—and Wilson. He has been suppressing the reports of his own agents, though he may have felt justified for the time in preventing agitation of the Michigan and Colorado labor troubles until he got the currency bill through congress; but now there is no longer the semblance of an excuse. Let the radical congressmen smoke them out. And let all friends of labor smoke their congressmen out by sending letters, resolutions of locals and public meetings, and reports of what is going on in the field of labor where the vote lies.

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THE CONQUEROR

"The man who can laugh amidst his tears,
Then plunge into the fight again,
Is a man who can fight until victory nears,
And the wrong lies with the slain."

TO REV. JAMES L. SMILEY

By His Friend—Essabe

Servant of Christ, Expounder, Teacher of His Word,
...his charge, in truly things revered;
Soldier of the Cross, in armor for the fight
For Holy Church, 'gainst Satan and his might.

His tongue a sword, to pierce and vanquish sin;
His shield is Truth, and Truth is sure to win;
Friend to the friendless, all those who stand in need;
Strong in his faith, the Christian Socialist creed.

NEW BOARD OF DIRECTORS

The annual meeting of the stockholders of the Co-Operative Printing Company, which Publishes the Christian Socialist, was held at the office of the company Jan. 13 for the purpose of electing the Board of Directors for the ensuing year. The new Directors are as follows:

Harvey P. Moyer, Mrs. Elizabeth J. Moyer, Irwin St. J. Tucker, Charles L. Breckon, Wm. F. Cochran, Edward E. Carr and Mrs. Ella Carr.

OFFICERS ELECTED

The new Board of Directors of the Co-Operative Printing Company met at the office of the company Jan. 17 and elected the following officers:

President, Harvey P. Moyer.
Sec.-Treasurer, Mrs. Ella Carr.
Business Manager, Charles L. Breckon.
Editor, Edward E. Carr.
Managing Editor, Irwin St. John Tucker.

It is hoped that the names of a few well-known Socialist writers may be added to the list of editors in the near future.

OUR NEW HELPERS

The coming of Rev. Irwin St. John Tucker to serve as Managing Editor of this paper and of Mr. Charles L. Breckon to be Business Manager, gives promise of encouraging results [illegible] which we have long hoped. It has been [illegible] heavy sledding" for one man to act [illegible] Editorial Writer, Managing Editor, [illegible] Manager and Lecturer at Large o[illegible]t nation. Instead of having one ... three men on the four jobs, which ought to help considerably toward getting the work done better and more fully.

In another column is printed a very interesting biographical sketch of Comrade Tucker, covering the main points of his life for the last few years, written at our request, which will cause the reader to feel fairly well acquainted with him, and which covers much that we might otherwise have said by way of introduction. His mention of the "Socialist Pulpit" of St. Mark's-in-the-Bouwerie is quite too modest, because his success there and his Socialist activities in New York deserve much praise. And we pray for him a yet greater success in his new and larger field as Managing Editor of the Christian Socialist.

Comrade Charles L. Breckon, the Business Manager, has long been active in the Socialist movement. He was secretary of the Cook County (Chicago) organization at the time it was first organized and manned by precincts—and the rallying of 1,800 faithful comrades for service at the polls all in one day, for the first time, was a Herculean task; but he accomplished it. He was also Business Manager of the Chicago Daily Socialist during the first years of its life; it was to his energy, initiative and faith largely that was owed the securing of the printing plant; he lasted longer than any other Business Manager of the daily, and there are those who believe that if his policies had been followed the Daily might have been alive and strong today. His energy, enthusiasm, and loyalty to the cause of Socialism, especially of Christian Socialism, is beautiful to see and full of promise.

Our plan is to secure the ablest writers of the Christian Socialist movement of America for this paper that our combined force may result in the mightiest campaign to win religious people to Socialism that the world has ever known. And we urge every one interested in this cause to help circulate the paper. The most excellent articles will fail, unless the rank and file give them wide circulation. The paper is the bomb, you must be the arms to [illegible] the needful "push"—and "push." We will do our part—are you with us?

WAS JESUS A SOCIALIST?

This question was asked by a preacher of Stephen M. Reynolds, who answered: "No. One could no more be a Socialist in Christ's day than he can be a Christian in Rockefeller's day."

True, and the meaning is: There was no political self-government in Christ's day, and no power machinery to make possible and compel the collective production and distribution of wealth. But the teachings of Jesus applied to the age of machine production and political democracy mean Socialism. And no one can practice the teachings of Jesus and succeed in business under the rule of capitalism, which enabled Rockefeller to pile up his ill-gotten millions. "Ill-gotten?" Yes, for the exploitation of workers necessary to make a multimillionaire means slavery, robbery and misery to many that a few may revel in luxury. The "sumptuous" living of Dives and Rockefeller means the ruin, beggary, shame and suffering of Lazarus.

Christianity means justice, brotherhood, peace and plenty for all.

FORD'S ACT POPULAR

The decision of Henry Ford, controlling stockholder in the Ford Automobile Co., to double the wages of his employes and establish a minimum wage of $5.00, per day—think of janitors and scrubbers getting $5.00 per day—is very popular. Over 30,000 people crowded around his factory gates the day after the notice of this raise, begging for work. And the press of the country in general praises his noble deed. The principle it demonstrates is sound—to the producers belong the product of their toil. But only public ownership in a truly democratic country can establish this principle generally. The unemployed problem was the first difficulty Ford encountered; and not being able to hire 30,000 more workers, he had to announce that ... [illegible] ... Until every able bodied man and woman can obtain work at liberal [illegible], the cry of distress will not cease. Public ownership alone can accomplish this great and blessed change. There is wealth enough, but it is now monopolized by the few. And the many must claim their rights, as admitted by Ford, not depend upon "charity" as practiced by Rockefeller.

FROM THE TOP DOWN

Rudolph Spreckles, the noted Western millionaire, is beginning to see the light; for he says: "Every one possessing property is interested in seeing the tremendous power of the few limited, otherwise the pendulum will swing to the other extreme and all property will be confiscated by an outraged people."

True, but Rudolph is a little late seeing it. And, whatever the magnates do or do not do, "the outraged people" are going to take possession of all the resources of the earth and run things for the welfare of themselves and their children. The days of the magnates are numbered.

MISERY IN CHICAGO

More persons are suffering the sting of poverty this winter than ever before, according to reports of the United Charities of Chicago. During the fiscal year ending Oct. 1, 1913, the United Charities befriended one out of every thirty-two persons living in Chicago, while only one person out of every three-hundred and twelve contributed to the support of the work. An appeal to the public for emergency funds was issued by the directors of the United Charities.

"To the Public of Chicago"

"Shall the United Charities continue to answer all the appeals coming from the poor, sick and unfortunate, which are increasing daily in alarming proportions? For fifty-seven years the United Charities, and the societies it has succeeded, has conducted its work for Chicago's poor in an efficient and honorable manner through the generosity of the public. The United Charities belongs to the public and it is merely its instrument for carrying out man's duty towards his neighbor.

"The demand this year is unusual and beyond any experience the Society has ever had. The increase is from 28 to 400 per cent in various departments of our work. This requires an increase in Relief Disbursements. We have not increased the number of our employes, but we have been working them almost to the breaking point in order to meet the situation. There has been an increase in contributions within the last six weeks, for which we are thankful, but at least $148,000 additional is needed if we are to meet the situation in full.

"Although the weather has not been severe, it is well known that there are more people out of employment than for years past. Illness, intemperance, discouragement and family desertions are its aftermath. The Health Department bulletins already show there is more sickness than for a number of years. We know that most of this is in the homes of the poor. A large portion of the unemployed are small wage earners and married men with families. Thousands of touching appeals covering pathetic human tragedies are coming to us! Shall we let them go unanswered?

"If you who are employed and comfortable do not feel our full work should be carried on, we shall have to curtail it. We ask an immediate response from every citizen able to give assistance."

CARRS IN FLORIDA

Rev. and Mrs. E. E. Carr will be lecturing in Florida during February and March. If any comrades in Florida desire their services during the month of March, write them at Ruskin, Fla., soon. Their time is all taken for February and mostly for March. His terms are $10 per lecture and local entertainment; her's $5 and local entertainment. The railroads require money for hauling these Carrs.

SAINT OR DEVIL—WHICH?

Status of the Average Man, While the Mark of the Beast Is On Him

M. J. C.

"O what a piece of work is Man!"
A botch he is, unless he can
Persuade some other "piece" to give
A job to him, that he may live.
To hold his job, he must become
A mere machine—deaf, blind and dumb,
And stifle every attribute
That raises him above the brute.

"He's lower than the angels"—Quite!
But when the mob he has to fight—
A mob of hungry, desperate men,
Seeking his job—oh, it is then
The beast within becomes supreme:
The good dies out, and all that's mean—
The fox, the rat, the tiger, snake—
Does lower him than devils make.

He is no brute; he loves not strife
But he must live—his job's his life—
Without a job, he gets no bread.
His wife, his children, must be fed.
'Tis love for these—love at its best—
That wakes the beast within his breast.
Cold and hunger! None so bold
To calmly face these foes of old!

And why should men like beasts contend?
Contend! And, Wonders! to what end?
But to produce enough for all:
Of that retain a portion small—
The coarsest food, some rags, a shack;
They ask no more. They all things lack
That makes this life the living worth.
They know it not. They're wronged from birth.

Saint or devil? Much depends
On that in which his labor ends.
Must he fight for bare subsistence?
Then, a Tooth and Claw existence.
Has he leisure to inquire,
Hope and love, pray and aspire?
Then, God's love and power he learns;
Then the soul within him yearns.

FIVE AND FIFTY

Charlotte Perkins Gilman

If fifty men did all the work
And gave the price to five,
And let those five make all the rules—
You'd say the fifty men were fools,
Unfit to be alive.

And if you heard complaining cries
From fifty brawny men,
Blaming the five for graft and greed,
Injustice, cruelty—indeed,
What would you call them then?

Not by their own superior force
Do five on fifty live,
But by election and assent
And privilege of government—
Powers that the fifty give.

If fifty men are really fools
And five have all the brains,
The five must rule as now we find;
But if the fifty have the mind
Why don't they take the reins?

CLASS WAR IN COLORADO

By Congressman Clyde H. Tavenner

"The question is whether the coal mines in the state of Colorado are going to be run in the interest of the public, or for the benefit of No. 26 Broadway alone.

"To my mind it seems perfectly absurd that a sovereign state should tolerate industrial warfare.

"This is a struggle not alone for industrial liberty, but for political liberty as well."

With these and other sentences Congressman Edward Keating, of Colorado, who has introduced in the House a resolution for an investigation of the Colorado strike situation, makes a plea for the passage of his resolution, painting a picture of an industrial struggle almost without parallel in the United States.

According to Keating, who knows the Colorado situation and who is frankly a sympathizer with the striking coal miners of Trinidad and Walsenburg, an actual condition of civil war exists in Colorado, a thing that is tolerated in the United States alone among the civilized countries of the earth. It is war between the Federation of Miners and the Standard Oil Company, which controls most of the coal lands in the troubled districts. It is warfare between imported armed thugs and strikers who proceeded in an orderly way until brutally attacked. It is a contest between the civilization of Colorado and the tactics of feudal barons.

The strikers set up tent colonies, and asked to arbitrate their demands. This request was scornfully rejected by the owners, as they had previously refused to treat with the men before the strike was called. Yet the miners' demands are moderate. They ask a ten per cent increase in wages and recognition of the union.

There was no trouble, according to Keating, until the mine owners provoked it. They imported from 500 to 2,000 professional gunmen, bought machine guns, and armored automobiles. Then the war broke out. Congressman Keating says it is notable that most of the fighting has been at the strikers' camps, where the imported gunmen go to make trouble, and not at the mines. He charges the gunmen with provoking violence and with other brutal crimes.

"I want to turn the searchlight on this thing," said Keating. "I want to see the evils of alien ownership of great resources wiped out. The state of Colorado owns rich tracts of coal lands itself. Instead of sending the militia to Trinidad and Walsenburg, the state ought to be sending the men down there to work its own coal properties."

WHEN MOYER WAS ASSAULTED the National Officials of the Socialist Party proved their interest in the labor struggle and their energy by promptly mailing a stirring letter to fifteen thousand Socialist and union labor organizations, representing hundreds of thousands of working men, urging them to call special meetings of their locals, raise money for the strikers, pass resolutions condemning the capitalist outrages, hold public protest meetings, and insist upon their senators and congressmen ordering a drastic investigation and thorough report upon the copper mine situation. The Socialists are more active, prompt, earnest and liberal in such cases than any other class of men. Brother, what has your church done about this?

"MILLIONS SUFFER THE AGONIES OF HUNGER in Japan," incidentally declares the Chicago Tribune's Tokio reporter while cabling the loss of a few thousand lives by volcanic eruption. And the Tribune, like the other dailies, gives several columns to the volcanic disturbance, because it is a passing sensation, and only a few lines to the hundreds of millions who are "suffering the agonies of hunger," a living death, **BECAUSE THERE ARE MILLIONS HUNGRY IN EVERY GREAT NATION.** But the commonplaceness of this fact, which prevents it being a startling news item, does not remove the world-wide suffering. And it is because of the constant suffering of millions, not the occasional sensational event, that the Socialist papers exist. It is for the complete and permanent deliverance of these hundreds of millions from want, and for the ennobling and beautifying of all human life that Socialism pleads.

THE MARK OF THE BEAST

(Continued from page 5.)

(The verses numbered below refer to the text from Revelation printed at the head of this article.)

The first beast is despotic government.

(1) It "arose up out of the sea." (Verse 1.) The first great cities which conquered and exploited the world about them were seaports, or sat on the banks of large rivers, often both on river and sea, which made the transportation of armies and the spoils of war comparatively easy.

(2) These robber governments all boasted their savage purposes and power by symbols representing beasts of prey (V. 2)—the winged lion of Egypt, [illegible] and eagles of Rome; [illegible] lion and unicorn of E[illegible] America, etc.

(3) All the great des[illegible] bet[illegible] history have claimed to [illegible]or. in order to justify befor[illegible]s t[illegible] jects their brutal robberi[illegible] th[illegible] and limitless exploitation [illegible] fernal lie and a boundle[illegible] 1, 5 and 6); for God hate[illegible] ernments and dooms them to complete and everlasting destruction.

(4) These despotic governments have exercised all the "authority" and power of the great dragon and have occupied his "seat" and performed his evil work all over the earth, subduing and exploiting the people of "every nation and tongue" (Vs. 4 and 7), by war, robbery, rent, interest, profit and every form of graft and cruelty.

(5) And nowhere have the people yet been able successfully to make war against such governments (Vs. 5 and 7). But in every age a few brave, far-seeing souls have refused to worship this beast of tyrannical government and have preferred to die as martyrs to freedom like Jesus did (V. 8); and their sacrifice has been the glory and hope of the ages. Their blood has been the seed of the cause of human liberty.

(6) And once, inspired by the teachings of this noble band of martyrs (probably referring to the 17th, 18th and 19th century revolutions in America, France, Germany, Italy and England, chiefly), the power of the great beast was temporarily crippled; he received a death-like wound with the sword, yet did not perish (Vs. 3, 12 and 14). The long and terrible struggle for political liberty, which by slow degrees gave the ballot to the people of Europe and North and South America, seemed at first to give a death-blow to despotic government; but the sequel proves that the dragon of commercial exploitation was able to restore life to the beast of despotism, and his old power found means of expression in a new way—through the deceptive methods of modern business, which crushes men under wage-slavery and exploits them more terribly than they suffered even under the old system of political despotism. The great dragon, mammonism, is mightier than ever through commercialised government. And men are beginning to realize all over the earth that the ballot without industrial democracy—direct access to nature's wealth through collective ownership of the means of producing and distributing wealth, which means Socialism—is of little use; therefore, men are beginning by the millions, [illegible] the ballot and the general strike, to demand the utter destruction of the beast of despotic government and the dragon of commercialism which gives it power.

A footnote on chapter 13, verse 1, of our text in the Roman Catholic Bible, the Douay Version, says:

"The first beast with seven heads and ten horns, is probably the whole company of infidels, enemies and persecutors of the people of God, from the beginning to the end of the world. The seven heads are seven kings, that is, seven principal kingdoms or empires, which have exercised, or shall exercise, tyrannical power over the people of God; of these, five were then fallen, viz.: The Egyptian, Assyrian, Chaldean, Persian and Grecian monarchies; one was present, viz., the empire of Rome; and the seventh and chiefest was to come, viz., the great Antichrist and his empire. The ten horns may be understood of ten lesser persecutors."

This is one of the nearest approaches to the truth we have seen. All people are "God's people" and all powers that oppress any people are "infidel" (unfaithful, prostitute) powers. The seventh kingdom, the great Antichrist, has now come in that form of international commercial despotism which overrules all nations today and thwarts the efforts for freedom in all lands, as in France, America, China and Mexico.

When we speak of the annihilation of such governments as have cursed [illegible] peoples with limitless oppression and soaked [illegible] with blood, do not misunderstand [illegible] and that we are opposed to righteous [illegible] of the people, by the people and [illegible]

...industrial and political ...elf-government.

...at vision (Dan. 2, 34-35 ...stone cut from the moun... formed by God's law of ...n in an age of machinery, ...resenting all the dragon's ...n its feet causing the gold, ...d clay—the empires graded d... ...e despotism to our present iron-and-clay-mixed misrepresentative governments—all to fall to pieces, being ground to powder and blown away "like dust from the threshing floor"; there was a new government to be established in place of the old; and this government is "not to be left to other people." (Dan. 2, 44.) It shall be truly a peoples' government. We shall run it ourselves, by means of direct legislation, as a genuine political and industrial democracy.

The proper object of government is the welfare of its people, all the people, especially the workers who produce the nation's wealth, health, and safety; and any government that tolerates any form of exploitation against its producing class and fails to guarantee its toilers the full product of their labor is a robber government, a beast of prey, and is doomed to perish from the earth so soon as workingmen in general become enlightened concerning their rights and conscious of their power.

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THE SECOND BEAST

Another footnote in the Douay Version comes close to the mark in commenting upon Verse 11 of our general text: "This second beast, with two horns, may be understood to represent the heathenish priests and magicians; the principal promoters both of idolatry and persecution."

Yes, the second beast is the false priesthood, the prostitute church.

(1) The second beast professed to be meek and gentle, "having two horns like a lamb"; but it "spoke as a dragon," as a devil (V. 11). Its pretense was deceptively pleasing, but its power was fierce and wicked.

(2) For the second beast "exercised all the power of the first beast" (V.12). All the great religions, especially the Jewish, Christian and Buddhist, began as noble efforts to free and elevate mankind; but they have degenerated through false priests into tyrannies only surpassed by the great despotic political empires themselves, not only exercising authority over the property of the people, like the Roman, Greek, and English churches, but they have generally subjected the people's minds and souls to hideous creeds and ceremonial slavery by superstitious fears. The hierarchies of the world today in Japan, China, India, Turkey, Russia, Italy, Austria, England, and North and South America constitute, next to the power of commercialized government itself, the most awful obstacle in the way of enlightment, liberty, and progress.

It requires immense faith in God and in the material and spiritual forces at His command to prevent one's soul from being utterly appalled unto the death of hope for humanity in view of this awful beast of false religion and its power. But, thank God, science is shooting thunderbolts against its dens of superstition; the power of machinery is breaking down race and religious barriers; the "leaves of healing" from thousands of printing presses are falling upon every land; the international labor movement is bringing light, unity, power and promise to the masses all over the earth, and the reign of the second beast is doomed along with that of the first.

(3) The second beast deceives the nations by "miracles," helped heal the deadly wounds of the first beast, and causes the people to worship (support and approve) the first beast (Vs. 13-15) of exploiting government.

Twin Partners in Crime

It is even so. From the days of the cunning, savage, superstitious "medicine man" of the prime... ...st to the present hour, the servile ...ng priesthood has been the supp... ...ical thrones. State and church, king and priest, have been twin partners in crime against truth and justice, twin beasts of prey ravaging the people by exploitation, supporting the power of the dragon. These are terrible words, but the histories of all nations and of all religions bear them out, and today, in every land, we see the religious hierarchies lined up in favor of kings and capitalists against social democracy, which represents the rights of mankind to freedom, plenty, peace, and real enlightenment.

Had it not been for the false teachings of the priests concerning the "divine right of kings" and the "divine right of property"—both Satanic lies—the "deadly wound" which the first beast received in the general revolution which gave western nations the ballot might have proven fatal, and real democratic government and industry might have been established long ago.

The sweet message of human love birthed by Buddha was clouded and poisoned by false priests teaching in his name.

The law of God given through Moses was entirely lost in Israel for seventy years—nearly three generations in that age—although a whole tribe was set apart to copy and teach that Law. Why? Because the Law of Moses forbade rent, interest and profit, and the selfish princes, priests, and merchants preferred a nation of licentious idolators to a free, Jehovah-loving people; and these "rulers" and "leaders" of Israel deliberately "destroyed the paths" and deceived the people with false religion in order that they might obtain power to rob them.

The glorious proletarian message of brotherhood and emancipation for the poor proclaimed by Jesus and the early church was betrayed in the priestly deal with Constantine; and even Luther gave his sanction to the Murder of the Hussites who were endeavoring to establish the brotherly "City of God."

The Bible Lost Today

Today the real Bible lies lost in the theological and sociological dust of the temple. Many preachers have no idea what is in the Book; and when a live, illuminating, fearless teacher comes along thundering the most fundamental, practical and vital words of the Law, of the Prophets, and of the Gospel, these puny, parasites of plundering power, these servile retainers of mammonistic business, will cry out against such "disturbance of the peace" of grafting hypocrites like the scribes and Pharisees of old against the fearless, godlike Carpenter of Nazareth, and rush to the defense of their capitalistic masters like well-trained dogs. They can "bark" in defense of the robbers who feed them, but they dare not lift their voices against the robberies of the common people by the chief supporters of their church, lest they be kicked out to starve.

O God, give us men in the pulpits who dare speak Thy truth against social wrong and the whole system of the beast, men who would rather die of want than live by the cowardice of keeping silent when they ought to voice the needs of suffering men, women, and children through a trumpet!

For True Religion

Every live religious man or woman who has read this article knows that we are not opposing but urging forward genuine religion. There are a goodly number of preachers and teachers today who are "faithful and true" to God and to humanity; but alas, there are many whose ignorance is pitiful; whose assumption of wisdom, righteousness, and dignity is ridiculous; whose inefficiency, cowardice and treason toward God and man are glaring, inexcusable, and criminal. If the multitude of preachers could be awakened and stirred to activity for social justice, they would cease to be mere echoes of a dead past, they would become living, flaming evangels of God's revolutionary purposes on earth in their day as Moses was in his.

There are a few churches in the world, thank God, that are vigorously, fearlessly protesting against social wrong; yet very few so far are able to see more than "men as trees walking." They preach against injustice in general terms, but where are the churches which dare to thunder out boldly against the system of rent, interest and profit, against the principle of exploitation? It is useless to condemn the spirit of the beast unless we especially and definitely repudiate the methods by which the beast preys. **AND EVERY CHURCH WHICH SUPPORTS THE CAPITALIST SYSTEM IN THIS OR ANY OTHER COUNTRY IS AN INSTRUMENT OF SERVICE TO THE BEAST.** Every "minister" who fails through greed, fear, or ignorance to blow God's trumpet of condemnation against all forms of exploitation is a false prophet deceiving the people.

The Hill of Robbers

It is not a question of the degree of prostitution of which the preacher or the church is guilty; it is a question of **WHICH SIDE THEY FIGHT ON AT THE BATTLE OF ARMAGEDDON—ON THE SIDE OF THE PEOPLE, OR ON THE SIDE OF THE "ROBBERS."** (A note in the Douay Version declares that "Armageddon" means the "hill of robbers." Very good.)

Churches Lag Behind

Nothing could more clearly and startlingly indicate how far behind the real battle line of the God of Hosts the church has been and in general is yet than the note of triumphant yet apologetic praise sounded by the more progressive spirits in the church when a religious convention even passes resolutions favoring "social justice" in general terms, not daring to brave the wrath of the rich men by specifically demanding the abolition of child labor, sweatshop wages and conditions, long work days, and the whole system of exploitation.

Unless the preachers and churches cease defending each and every form of exploitation and place themselves squarely, loyally, fearlessly on the side of the workers in the class struggle against their masters—"the powers that prey"—church and preachers will go down to uttermost shame and ruin. The battle lines are clearly drawn today, the tumult of conflict is shaking every great nation. Has the church been drugged beyond all hope by her capitalist seducers, that she is so slow in recognizing God's bugle call to battle?

Of course we know that a few churches have responded and lined up on the right side, and this fact gives us "joy unspeakable"; but this call rings out to those which yet sleep on, or which are taking the wrong side.

How about your church? Are you doing all you can to wake it up and line it up against capitalism, so that it may become a real church of God?

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BOTH BEASTS AND THE DRAGON ARE DOOMED.

"And I heard a voice from Heaven, as the voice of many waters, and as the voice of a great thunder, and I heard the harpers harping with their harps. And they sang a new song before the throne"—a song of victory. (Ch. 14, V. 2.) Yes, and of defeat and destruction for those who persist in supporting the beast. (Ch. 14, 9-11.) And the beast and the false prophet (the second beast) shall be "cast into the lake of fire," signifying utter destruction (Ch. 19, 20); and the power of the dragon shall be broken forever from the earth.

(Please read the 18, 19 and 21 chapters of Revelation in the light of this article; and remember that "Babylon" is commercialism, the "merchant city," like that described in Isaiah 23, that serves the dragon and the two beasts, and whose doom is sealed.)

The blood of the martyrs of freedom has not been shed in vain. God's forces are now moving swiftly to judgment. The battle of Armageddon, the assault upon "the hill of robbers," has begun, and the "powers that prey" shall soon be vanquished forever. "Hallelujah!"

BOOK ON USURY

The only book on usury from the Bible viewpoint that has come to our attention is "Usury," by Calvin Elliot. 300 pages. Price $1.00. Order of the Christian Socialist.